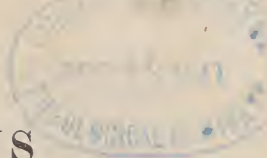


I-7





Digitized by the Internet Archive  
in 2015



# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

---

OCTOBER, 1866.

---

### COMMUNICATIONS.

---

#### A LETTER FROM BISHOP WHIPPLE.

FARIBAULT, August 29th, 1866.

MY BELOVED BROTHER: I have delayed fulfilling my promise to you, only because I do not like to appear so often asking for what the Church should give with a glad and willing heart. I am heart-sick when I see what we ought to do, and then contrast it with what we are doing. Friends tell me that I ought to be encouraged, and they speak flattering words of our "foundations." They are wrong, all wrong. I know this West, and I tell you that with our grudging gifts, our scanty laborers, and our dwarfed views, our Church work only reveals our failure to occupy the land. Not that I doubt that God can and will make one seed bring forth an hundred fold of harvests; not that I do not know that one wanderer reclaimed, one little child trained for God, is work to bud and blossom and increase forever: I speak of our work in contrast with the field. Minnesota has added this year 60,000 souls to her population; *in ten years more she will have well nigh one million of souls.* The Roman Catholics claim one-third of our numbers; the rest is divided among the ever multiplying forms of our religious divisions. About one half of our population is made up from foreign lands. The Church gains less than any other body by immigration, as Churchmen seldom go to any place where they will be debarred Church privileges. Other religious bodies send out their best men, and they support them. They will offer \$500 or \$1000 to a man fitted for the work, and if a church is to be built or schools to be formed, the men and the means are freely offered. The stipend of your ten or eleven missionaries is \$300 each. I have sent out myself six others. If these men went out to take the charge of a parish, the stipend would be liberal. They go to *make* a parish, to gather souls from the highways and hedges, to lay foundations, and they work bravely until by reason of their biting penury, they are compelled to give up the field. I have seldom lost a man for any other reason, and I have only failed to double my clergy for lack of a support. For six years I have worked to build up Christian schools, a college, and training school for holy orders. We have no peculiar claims on the Church, and so I cannot send out agents to gather the Church alms; but I do feel that if the Church knew the awful problems which they are working out in this West, we should not be sick with deferred hope.

You may ask what are we doing. I will tell you. At this diocesan centre the Church has in the village and contiguous to it, one hundred and fifty acres of the most beautiful sites the eye ever looked upon for Church home, orphanage, hospital, parish school, grammar school, college, divinity hall, cathedral and bishop's residence. The divinity hall is complete, with a library of most valuable books—four thousand volumes. The nave of the cathedral is roofed; the foundation is commenced for the Shattuck Grammar Schools; the buildings for our parish school will answer for years. We need another able professor, and have secured a man no whit behind any of the clergy for ripe learning. He will join our corps of theological professors as soon as his salary of one thousand dollars a year can be safely pledged. We are building churches at Mankato, Le Seur, Ottawa, Wilton, Northfield, Cannon Falls, Lake City, Warsaw and Morristown, and with a little help all of these can be complete this Fall, ready for consecration. Ten more ought to be erected, and could I offer five hundred dollars aid to each, they would be built this year. Last week a gentleman wrote me that in a rural neighborhood where there are no Churchmen, the people had raised one thousand dollars for a church to cost fifteen hundred, and asked if I could pledge the balance.

We have men and women among our laity who are doing faithful work for Christ. Sunday last I visited the Sunday school of a Christian girl, and confirmed two of her pupils. The catechising showed me that it was no whit behind the best Sunday school in my Diocese. I send you their first offering—the gift of thirty poor border children—seven dollars and thirty-nine cents, for Domestic Missions. I wish I could *show* you such work; you would not blame me for speaking plainly of our needs.

We need real, earnest men who *believe* in God's work among the people. We think the day has come when our wealthy laymen should say to you, "Here is one thousand dollars; select the best man you can find, and send him to the Diocese of ———, and tell the Bishop we will take care of him." If you could work on in this plan one year, you would do a work for the Church you cannot do under your present system in ten years.

Since I wrote to you I have traveled eleven hundred miles with our brother, Dr. Washburn, of Calvary Church, N. Y., of which seven hundred was in a birch canoe; and if any man thinks, as a border man said to me, "You have got Indian on the heart," let him ask our brother if any words of mine have ever told the half of the wretchedness of this people. It would melt the heart of Christian folk if they could see the wretchedness and sorrow brought to this heathen race by our system of robbery. Here the people smile at my appeals, and Eastward they *think* it the mere outburst of enthusiasm, and nothing is done. We sow dragons' seed and reap blood. We refuse to remedy wrongs which would cost dollars, and spend millions to pay for our guilty apathy. We have in four years past spent one hundred dollars for every dollar we have taken by fraud, and so we go on, and will go, because there is not manliness of faith enough in our people to deal justly.

My letter is so long I cannot say half I would. I must tell you a few incidents. At White Oak Point I met an old man of seventy; and as the poor man seemed helpless and without provisions, with no friend but a little grandchild, I asked him to go with me, and offered to have him camp with us and share our provisions. He said, "I am very poor; I would like to go; you are good to the red man, but I cannot. It is two days since I sat by my wife's grave, and she will miss me. I must go back where I can sit beside her grave till I go to her in the spirit world." On another occasion I repeated a few very precious promises to a dying Indian woman. "Kaget neshe shue," said she, with a smile—"It is very true and very good;" and while I write, I can see

that earnest, loving look of one who, though she had a red skin, had found rest in Jesus. Enmegah-bauh, an Indian deacon, is doing all he can, and I shall establish again the mission whenever the Government fulfils its treaty and ceases to refuse the plainest justice. Rev. Mr. Heiman, with his dear flock, has found a home in Nebraska. The Indians here will join him in the Fall. He has had great trials, but my confidence in his fidelity and worth was never greater. During the summer a party of wild Chippewas came to see me, and here met some of these Christian Sioux who had been so faithful during the late massacre. They were much surprised to see Indians who had given up the war path, the medicine dance and blanket, and were clothed and in their right mind. Upon their return home they told the story everywhere, and I suppose I was asked fifty times to tell the Chippewas the history of the conversion of the Dacotahs. Four chiefs followed me to Faribault—two hundred and fifty miles—to see these Christian Sioux; and last week the Red Lake head chief, Maydwa-gwa-nomind, came four hundred miles with a Christian Indian girl to see me and visit these Christians. One chief gave me a war pipe which he said had been smoked in council for one hundred years, and said, "I shall never go on the war path again." All these asked me to give them schools, to help them to become like white men, and begged me to write to their great father and his great men, asking for justice. Poor, artless children, to think a bishop's plea could soften a politician's heart!

---

CALIFORNIA.

No. II.

BY THE RIGHT REV. BISHOP KIP.

MY DEAR DOCTOR: In your last you express the wish that I should regularly give you some articles descriptive of the country and the missionary work to be done in this Diocese. There are three distinct sections of this State, very different from each other in climate and outward features, and the population of course varies in character and in the nature of their occupations. The Church work, therefore, has the same difference in its character. There is, 1st, the lower section of the country—the vineyards and wine growing region—which I described in my last article from Los Angeles, in your May number; 2d, the mining regions, inhabited by a more fluctuating population; 3d, the rich agricultural valleys, like those of San José, Petaluma and Napa; and 4th, the region on the sea shore.

In this article I shall take up the latter division—the sea shore—and, by the account of a visitation through a portion of that region, endeavor to convey to your readers some idea of the country and the Church work to be done. I premise that labor in this region of perpetual summer is not to be taken as a specimen of what missionary work is in other parts of the State. A visitation through some of the mining districts would make an entirely different story.

On a Friday, during last Spring, I left San Francisco with my wife, by the railway which, in two hours, takes us to Santa Clara. A few miles from the city we enter a country which is very distinctive of California—covered with old oak trees at short distances from each other. This affords beautiful sites for building country residences, and the whole line of the rail road is being occupied by the villas of gentlemen engaged in business in San Francisco, coming into the city in the morning and returning home at evening.

In an hour we reached the beautiful settlement of San Mateo, the parish of the Rev.

Alfred L. Brewer, where, by two years of earnest labor, he has firmly founded the Church. St. Matthew's Church is in full view of the cars. Built of stone, and in the old English style, and standing, surrounded with trees, in a large lot, it carries us back at once to the rural parishes in the old country. Near it is the elegant country seat of George H. Howard, Esq., by whom the greater part of the funds for the erection of the church has been contributed. Leading out of the church is a monumental chapel which Mr. Howard has erected to the memory of his brother, and which is to contain some fine statuary appropriate to the place, which he procured in Rome, where it was executed by Rogers. Two weeks afterwards, this beautiful church was consecrated, when, besides myself, there were ten clergy of the Diocese present.

A few miles farther on is Redwood City, where the Church was also commenced by Mr. Brewer. A few days ago the Rev. George Burton, a recent graduate of Nashotah, arrived to take charge of this mission station. A lot has already been purchased, and, having now a clergyman of their own, they will probably soon commence the erection of a church edifice.

Another hour and we reached Santa Clara, the strongest hold of Romish influence in this Diocese, for there is their large college for boys. At the station we found a carriage, sent by the parish to convey us to Santa Cruz, thirty-five miles distant. The drive is very beautiful, through wild scenery, as the road winds along the side of the mountain from which it has been cut out, often with scarcely width for two vehicles to pass. On the right hand rises the mountain, and on the left there is a descent from the road which in some places is almost perpendicular, so that we are above the tops of the high pine trees growing immediately below us. It is rather trying to the nerves when another vehicle is met, and we, having the outside, pass within a few inches of the edge. But the scenery is splendid, as the eye ranges for miles over the valleys beneath, until it reaches the distant ocean.

At noon we stopped for dinner at a little tavern—"Forest Home"—in a defile of the mountains, and about 4 p. m. reached Santa Cruz, which stands on the shore of the Pacific Ocean. It has a mild, salubrious climate all the year round, the heat in summer being tempered by the winds from the ocean. It is a beautiful village, and during the summer is filled with visitors from the interior of the State, who escape the heat and enjoy the sea bathing. It is becoming to San Francisco what Newport is to New York. Surrounded, too, by a picturesque country, visitors have constant opportunity for excursions in the midst of its varied scenery.

Of course, with a view to the future, it was of great importance to establish the Church at this point, though there were at first but few to aid it among the resident population. The Rev. Charles F. Loop arrived, about four years ago, from the West, and took this as his mission station. He came from a malarious region in Illinois, where both himself and family had been broken down by fever. Their present condition of health is a testimony to the efficacy of the salubrious breezes of the Pacific. Calvary parish was founded, and among others who took an interest was one family, who devoted themselves to this work, and aided both by means and labor. Mrs. Joseph Boston gave a spacious lot, sufficient for a church, rectory and school house; while Mr. Boston, in addition to a donation of five hundred dollars, gave the stained glass windows (which were made in New York,) and the font. A congregation was collected, the church edifice begun, and during the past year the parish has been withdrawn from the missionary list and become self-supporting.

On Sunday we had service in the new church. It is built of wood, but the effect is very good. The architecture is pointed, the open timber roof very good, and the chan-



cel, which is apsidal, is spacious. The interior is of the dark wood of the country. There was only a debt of five hundred dollars remaining on the church, which, I believe, has since been liquidated. The furnishing of the church not being entirely completed, the consecration was deferred until my next visit. I preached morning and evening, after service read by Mr. Loop. We have thus been enabled to establish the Church at this point, which is destined to be one of great importance.

The next want to be supplied here is that of a parish-school for girls. The vestry are desirous of beginning one, and it presents a good opening for some lady of our Church who will undertake the task. Otherwise, the training of the rising generation must be abandoned to the Romanists, who have established a school there.

On Monday evening there was a reception of the parishioners at the house of Mr. Gushee, where we were guests, which enabled us to form the acquaintance of the principal members of the parish.

The next morning our host took us for a drive through the surrounding country. There is something grand and solemn in driving through these primeval forests with their gigantic trees, some of which, it is said, must be at least a thousand years old. They are principally pines, often more than three hundred feet in height; we measured one and found the circumference about fifty feet; this is but one half the size of the Calaveras trees, some of which are one hundred feet in circumference. In another, which was hollow, several hunters once passed the winter, and I can conceive they might have had ample room.

On Wednesday the Rev. Mr. Loop conveyed us in a carriage up the valley to Watsonville—twenty miles. This is a place of about three thousand inhabitants, on one of the most fertile plains in the State, and within five miles of the ocean. It has very much the appearance of a thriving New England village. I held service there two years ago, since which Mr. Loop has occasionally officiated. At this time there was service in the evening in the Presbyterian house of worship, which had been kindly offered us for this occasion. After evening prayer by Mr. Loop, I preached.

There are a number of Church families there; and, in a population of three thousand, steadily increasing, there is surely room to found the church. We want a single man, who is an earnest and devoted missionary, to take this place. If supported by your Committee for one year, I think, by the end of that time he will have collected a congregation able to do something efficient to maintain him. The climate of this place is like that of Santa Cruz, without the extreme heat of summer or cold of winter, the air tempered by the breezes from the ocean. Now, is there no one to offer himself for this place? It seems to me there must be some one who cannot live amid the cold of the North or in the malarious climate of the West, who here might have health and strength. I commend it to the young missionaries in the Church.

The next day, Thursday, Mr. Loop having returned to Santa Cruz, Mr. Robert Canfield, who had joined us at Watsonville, conveyed us in his carriage to San Juan, twelve miles distant. This is a small place, but contains several devoted Church families. Except the old Romish church of the San Juan mission, there is no religious organization in San Juan, though there are several small houses of worship. The services of the Church have been conducted here occasionally during the last few years by the late Mr. Etheridge, and Messrs. Brotherton, Lee and Chapin. A Sunday school has also been kept up by a lady, who is a devoted member of the Church. It might be united with Watsonville, and together they would form a most interesting field of missionary labor.

At eleven A. M. service was held in a building erected by the Baptists. There being

no clergyman present, I read the morning service, preached, confirmed three candidates, addressed them and administered the Holy Communion.

In the afternoon we drove out about two miles to dine at a great sheep ranch (farm), which is so characteristic of California that I must devote a few words to it. The ranch is three leagues in length, and the owner has forty thousand sheep, of which, however, only ten thousand are on this ranch: the others are dispersed to other ranches through the country. The house stands on a rising ground and overlooks the valley, which has oak-trees scattered over it, so that, far as the eye can reach, it looks like an English park. As there is no winter here, the sheep can remain at pasture in the open air during the whole year; and there is no necessity, as at the North, of providing forage for a cold season. The proprietor has expended largely in importing the best breeds from Europe, and we were shown one sheep which was valued at ten thousand dollars.

San Juan was the seat of an old Romish mission. The church stands in the town—an extensive building, with low walls, three feet thick, of adobe (sun dried) bricks. About it is a long corridor, with short massive pillars, like the crypts in the old churches abroad. Adjoining is a long range of buildings, which, in the olden time, when they had crowds of Indian serfs, whom they called converts, were thronged, but now must be almost useless. The church itself is five times as large as is necessary, for the Indians are gone, and there is none to attend the services but the few Californian (Spanish) families in the neighborhood. The single priest who remains, seeing us inspecting the church, came out and was very polite in his offers of service.

After breakfast, Mr. Canfield, to the kind attentions of whose family we had been so much indebted while here, took us in his carriage to San José, forty-two miles, which we reached in time for the 4 P.M. railway train to San Francisco, and at 6 P.M. were at home.

Now from this account I hope your readers will be able to form some idea of the missionary work in this section of the country. In fertility and salubrity of climate this region cannot be equalled, and I feel that there must be many clergy at the East struggling against a climate which is each year making fearful inroads in their health. who might be entirely restored by laboring in this genial atmosphere. Now, one of these I want you to select for Watsonville and San Juan, but he must be a single man and of missionary spirit.

In my next I propose giving you an account of a visitation to some of the agricultural valleys of the State.

---

#### *HELPERS IN CHRIST JESUS.*

The great Apostle to the Gentiles specially commended holy women as his "helpers in Christ Jesus," and he also testified that all the Churches of the Gentiles united with him in giving one of them thanks.

The early disciples prayed the Lord of the harvest to send forth more laborers; and through the Holy Spirit's influence many women were raised up from their then degraded position, and became most effective aids to the Apostles in teaching the ignorant, and in watching over weak and wayward disciples.

One of the noblest Bishops of our Church testified that cultivated women had been employed by him in a Hospital as Christian Teachers, and that they had evinced such

skill and persistency, and such a constant reference to the spiritual edification of all sorts and conditions of men, that it filled him with hope. He further said, "I have seen godless men and reckless youth who had withstood all others, yielding to the silent and persevering efforts of ladies, and demonstrating how much can be done among the most forlorn of our people through their agency. It is teaching us more and more the necessity of individualizing our appeals, of making them with all kindness and constancy, and of coupling them with fervent and believing prayer." Readers of Holy Writ may have ceased to wonder that the eloquent Apollus was willing to be instructed by Priscilla, but it seems somewhat startling to hear one of our wisest Bishops proclaim that women were not only teaching him how to interest and instruct the ignorant, but that through their success he was filled with hope that even the wayside hearer might be saved.

All who have the spirit of Christ are moved thereby to communicate the glad tidings of salvation to others less favored than themselves; to such the following paper will be suggestive. It was written for private perusal more than two years since, and subsequent experience corroborates its statements and testifies to the inestimable value of individualizing our appeals and making them kindly, constantly and prayerfully. These ladies do not reside in the Hospital; they are mere visitors, who are not charged with nursing, or with any other duties than such as appertain to the office of a faithful Bible Class Teacher in a Parish Church. Although the ill and dying patients derive unspeakable comfort from their Christian ministrations, yet the most convincing evidence of God's blessing on the religious instruction given by them is afforded in the after life of persons who entered the Hospital in a prayerless and even a godless state. It should be borne in mind that most of the patients are in no more fear of death than they were when in the highest health, as they only require slight medical or surgical aid.

In such an institution, as well as in Adult Bible Classes, temporal relief can rarely be administered by the Christian Teacher without tending to self-deceit or hypocrisy on the sordid, or prejudicing the more noble against religious instruction through fear of being charged with base motives. There are exceptional cases, where peculiar hardships render relief necessary; but even there, great caution is required to prevent envyings on the part of those who have become morbid through disease. All appetites are apt to grow with what they feed upon, the body demanding continuous and even increased luxuries from those who are supposed to be able to give them; and the soul, when it is properly nourished, craving an increase of spiritual knowledge. A woman with a sprightly mind and ready sympathy can almost invariably open the avenues to religious instruction without the aid of temporal relief; and where the heart is touched by the Holy Spirit, the learner is sufficiently cordial in welcoming the teacher. If every Parish Minister would induce some of the Christian women in his parish to give parts of two or more days in each week to such work, under the guidance of experienced and successful teachers, his hands would be greatly strengthened. Two

of the closing letters should encourage young and inexperienced Christians to begin such a work, and the last letter displays such admirable tact that all may learn from it how to approach and benefit these "hitherto unapproachable beings." H.

MY DEAR Mr. ———: You want from me a little sketch of my present Hospital-work, as distinctive from that in a Military Hospital.

Having had my heart engrossed and time absorbed for sixteen months in labors for the spiritual and temporal welfare of the soldiers, which had more interested me than any work for Christ and the Church that had ever come within my reach, I was cast down and perplexed when the soldiers were withdrawn from the hospital, and it was decided to receive into it that class of patients for whom it was built.

When it was proposed that ladies should remain as residents, or become visitors, I instinctively drew back, preferring so much the work among the soldiers. This feeling was the more strengthened by friends who thought time and labor might be much better bestowed elsewhere than upon the neglected class of poor taken from the lanes and alleys of our city. After a great struggle and much prayer, as no one else was found, it was decided that I should enter for three months and test the field thus offered. After a year of happy service in daily visitations at the Hospital, with devout thankfulness I can say that I do not regret my decision.

With a feeling of distrust and despondency the men's ward was entered that April day. There were twenty-five lying sick and helpless, with faces and attitudes bespeaking weariness and gloom. No convalescents, gay and cheerful, such as had varied the scene a few weeks before in that same ward; no uniformed soldiers sending a thrill of patriotism through one's breast, but dull, common-place, suffering humanity. There was nothing to vary the life or divert the thoughts.

There was an early service in the morning by the chaplain, and the visits of the physicians twice a day; other than this, none were in the wards but nurses and patients for five days in the week. It looked dull as a prison.

Then came the perplexity, "How shall I approach these invalids?" Heretofore in the hospital, the one introduction had been, "In what engagement were you wounded?" or, "In what army did you contract your disease?" And then the one subject of our country and our country's cause had been common and very fruitful ground.

The ward for women was, if possible, more cheerless still; there were twenty of them sick, silent, and unoccupied.

The first week was a week of trial; but it was soon found that there beat in every breast the same throbbing human heart, open to sympathy and kindness, responding most marvellously to look or word of loving interest; very soon were my sympathies enlisted in the sorrows and hopes of these representatives of Christ upon earth. There was a readiness of access which amazed me, an opening for religious counsel and religious instruction, fully equal to that exhibited in military hospitals. I found too, what I had never before realized, how much our working-people and poor are neglected in the ministrations of the Sanctuary.

There are daily in our wards and in attendance at the dispensary, scores of men and women, living in our midst, who have *never* had the Gospel presented for their *individual* acceptance. In many cases we have English people who have lived in this country for years without attending public worship, though carefully brought up at home in the English Church. They are like sheep without a shepherd, and I can truly say, "No man has cared for their souls."

There were during the summer two ladies in daily charge of the hospital, and one who attended one day in the week. They gave to the patients ready sympathy and in-

terest in things temporal and spiritual, read to them, explaining and applying to individuals what was read, and praying with them at their bed-sides. In many cases the request was made, "Oh, read to *me* every day if you can make time." One would say, "I have not heard so much good since I lost my mother;" another would beg for "a little more talk, it does me so much good and gives me something to think about."

In the course of the summer one man and three women died in the full hope of a blessed immortality through Christ Jesus our Lord, thanking God for having brought them to an institution where they had been awakened to their need of a Saviour, or warmed to greater love to Him, and invoking blessings on those who had given time and means for the erection and support of a Church Hospital.

Late in the summer, the number of patients increased; sailors were added, who gave new life and variety to the ward. They come rough, but generous; unused to the forms of social life, yet never uncivil, gazing in wonderment at ladies moving about, asking the older resident patients, "What these women came for?" "Were they paid for their services? Were they stock-holders in the building?" &c., &c. Soon the wonder subsides, and the ladies are regarded as "friends who bring sunshine with them," as has often been said. Sailors are proverbially very impressible, but the readiness to read such books as are selected for them, and to enter into close religious conversation, is a daily source of surprise to us.

The average stay of the patients is some three or four weeks; this time is very precious, and must be made as available as possible for the presentation of Christ crucified to those perishing sinners. At once the acquaintance is made, some clue found to the past life or future hopes, some insight into character or condition is gained, and usually at this first interview, some religious teaching is gently dropped, some text of Scripture presented for consideration till next day, some hold gained upon the attention, if not on the heart, of the new comer. And so the work goes on from day to day, each case followed up by such teaching and influences as it seems peculiarly to demand.

Some months ago a men's Bible-class was opened which has been daily taught since; the attendance fluctuates, owing to the changes in the physical condition of the patients, but it is a gratifying fact that the record of each day's attendance includes nearly every man able to walk to the Bible-class room.

The visitors pray by the bed-sides of patients, and opportunities for private conversation with one and another are *found* or *made* in the Bible-class room, where the subject of personal religion is affectionately and urgently presented. This is followed by prayer that almost always melts the heart of the patient, and draws it out to receive, through the Holy Spirit's aid, the love of a crucified Saviour. Often after such prayer, gratitude is expressed for the interest shown, and promises are made that God's Holy Spirit shall be continually sought in earnest prayer, and efforts made to lead a new life by His grace and help.

Some persons have expressed the idea that this work was too inquisitorial, that the feelings of those addressed must be wounded or annoyed by our probing into their hearts and lives. The reply we make is that no rebuff has *ever* been given, no annoyance expressed by look or word; on the contrary, it often seems a positive relief to these people to unburden themselves to one who appears to understand and to sympathize with them. They realize that no idle curiosity, no impertinent spirit, actuates those who give their time and efforts to the cause of Christ.

Great tact is needed in this work; earnestly must the Divine help be invoked in each individual case; great watchfulness and care are required at each step.

This brings me to the "helpers." Late in November an appeal was made for the services of more ladies, in response to which eight or ten offered service for one day in the week. There are great disadvantages in this plan, and it is hoped more frequent service may be rendered by some of them in the future, yet a vast deal of good has been accomplished, not only to the patients, but to the visitors themselves, in accordance with the promise, "He that watereth shall be watered again." Almost all these ladies were young, having had Sunday-school experience in teaching and visiting, but being quite inexperienced in dealing individually with adults about their eternal interests. I think I may say that, without exception, they at first declined praying with the patients, some saying they thought that was the Chaplain's business; others shrinking from it through timidity or self-distrust. Most of these ladies wished to have selected for them the precise tract or Scripture portion to be read to each patient, disclaiming all power of discovering for themselves the tone, or characteristic, or need of each individual. With practice and experience this distrust has passed away, and it is surprising to see the efficiency and earnestness with which some of these ladies are applying themselves to the work, individualizing remarkably those with whom they have to deal, and varying the mode of approach and the instruction wisely and well. Though their visits are made but once a week, yet the influence in many cases has been most marked, and the day of such visitor is noted and wished for by those who have been especially interested in her presentation of religious truth.

The laborers in this vineyard feel *themselves* blessed in their efforts for others. Two of them have said in the last few weeks, that this has been the happiest winter of their lives, because they have had such an interest, as never before felt, in trying to win souls to Christ. I append three letters, two of them from our youngest lady visitors, who will speak for themselves of the spiritual advantages they have derived.

"MY DEAR —: I regret so much being obliged to miss even one day at the Hospital, for I never enjoyed any work in my life so much as that in which we are now engaged. It is something so different from anything I have before known, so much to work upon, and so much good resulting from what is done. It has often surprised me to see the willingness with which the patients receive religious instructions, and the very marked change which takes place in them while in the Hospital.

When I first commenced visiting there, it was with the greatest difficulty that I could speak to any one upon religious subjects; but the kindness with which all I said was received, and the increasing interest I felt in the work, soon made what was before a task a pleasure. While speaking to others of the love of Christ, my own heart warms to Him, and I feel thankful that He has allowed me to labor in such a field.

I have noticed that the more closely the subject of religion is presented to each man individually, the greater is the influence exerted, and the more marked the change which takes place in his character. In approaching the men I have never been repulsed, if I may except the seeming indifference of poor W., nor have they shown unwillingness to enter into conversation; on the contrary, they frequently express pleasure at the interest taken in them. It is a glorious work, and the only drawback to me is in myself, for I feel how incompetent I am to do my *duty* there, and while I have so great a desire to be useful, I am the means of doing so very little.

It must be delightful to feel, as you surely must, that you are the *means* of doing so much good; and I pray most earnestly that God's greatest blessing may rest upon you, and that your reward may be an increased encouragement in your work.

Another cause of encouragement is the interest the people in the neighborhood seem to take in their connection with the Hospital. Until lately I have always very

much disliked visiting from house to house, but now I really enjoy it, resulting from the pleasant and hearty manner in which I have always been received. They enter very freely into conversation, and seem pleased with the attention of the call, and I have rarely left a house without an invitation to repeat the visit."

"MY DEAR —: In justice to you and to myself, I want to thank you for letting me help you in the Hospital work, and giving me the (before unknown) joy of trying to point perishing souls to Christ. It was an entirely new experience to me; before I went to the Hospital, beyond a few feeble attempts among my Sunday-scholars, I knew *nothing* of speaking to any one upon the subject of personal religion. Nor did I realize, when I first promised to go, what the work really was; I had a vague idea that we were to read to and entertain the patients. When I found that this was not all, but that something more was intended, I cannot tell how I shrank from it, or how hard it was to say the first word of a personal character. It was easy to comment upon our reading, but to *apply* it was the difficulty. But when, by God's grace, and with help from you, I did break the ice, the difficulties seemed to vanish; and, moreover, the very act of so doing has so warmed up my own cold heart, that it has made my Sunday-school teaching a different thing. In regard to my religious experience, this has been the happiest Winter of my life. In fact, I do not see how any one can attempt to deal with perishing souls in regard to their spiritual state without being driven to the Source of all strength, and made to feel their own utter inability to do anything of themselves; and we know that the more we are at the Mercy Seat, the greater will be our happiness. And then, too, how it sends us to the Bible; we feel that we must be able to give an answer for the reason of the hope that is in us, and be ready to reply to any cavils or objections. This work at the Hospital has also been the means of driving me to the foot of the Cross with my precious burden, for we cannot do the work in our own strength, and therefore we must be incessantly at the Mercy Seat in prayer.

Another thing I have learned this Winter: how ready the careless and indifferent are to listen to the Gospel message, and to listen, too, with respect and interest. Of all to whom I have spoken this Winter, only one seemed averse to the subject, and that was W., with whom you have had similar experience, I think. This fact has made a great impression on me, for I had always thought that there would be, by many, a turning away from the subject, especially when presented to them by a woman; but on the contrary, there has been almost an eager interest on the part of some to whom I have spoken, and sometimes I have been deeply humbled when I have come to them feeling myself cold and lifeless, and conscious that I could not speak from the *heart* of the love of Christ, by finding that they were not only ready, but anxiously listening to every word I said. Those were times when I was humbled to the dust, and driven to the Fountain opened for sin, with a consciousness that I could never face those men again without *feeling from the heart* all that my lips tried to utter. From a full heart I can bless the Hospital for all that it has done for me. It has made me see myself as I never did before, and sent me, as a helpless sinner, right humbly to One who is mighty to save.

Have you not noticed lately an increasing and very general seriousness, particularly in the men's ward? There has always been a readiness to hear, but lately I have noticed a seriousness and ripeness for the Gospel. I have no doubt your Bible-class has done much to wake up this spirit, and that it has been prospered and strengthened by the daily ward services. I cannot help feeling that God has been sending us a special blessing lately. May we be found faithful in carrying the blessed truth as it is in Jesus to perishing souls!"

"MY DEAR ———: I have promised a reply to your oft-repeated question, 'He do you *begin* the subject of religion with the patients in the Hospital?' It is a very difficult question to answer satisfactorily to myself, for, as you say, 'there can be no set way applicable to all men.'

Suppose you follow me in an imaginary visitation of the ward. You must be invisible, for in nine cases out of ten it is wiser to approach alone, on the subject of religion, one of whose case you know nothing. Here is a new face; let us stop and inquire how long he has been ill, is he comfortable, &c., showing an interest in his physical well-being. 'Are you well enough to read?' 'Oh yes, if I get what I like.' 'What do you like?' He will intimate what class of books he prefers. If such are not in the library get the nearest to them in kind, and after talking of the matter for awhile, say, 'Here is a book more interesting to me than any of those, and on which I never tire of'—the Bible of course. This will soon give the key to his condition, moral and spiritual.

Pass on; another stranger. 'I have just supplied your neighbor with a book, will you have one?' 'I don't care much for one to-day; I have been reading till I am tired.' 'Ah! I see upon your table a tract I think very impressive: 'John Bolton's First Prayer.''' 'Yes, it is quite interesting.' 'I hope you have made *your* first prayer long ago?' The answers to such questions will be diverse. If the acknowledgement be made that no prayer has been offered since those made at mother's knee, this opens a wide door, and an effectual one, to whatever you may wish to say on the duty, privilege and necessity of prayer.

Again. Here is an Englishman. 'How long has he been in this country?' &c. Perhaps he is not well enough to read. 'Would he like to have some one read to him?' 'Oh yes, he is never tired of that.' 'Well, here is the touching little 'Story of Lucknow.''' 'Is it about the Indian Rebellion? he would like *anything* about that.' I have read this hundreds of times, never without emotion, and never without eliciting interest and attention. It forms an admirable introduction to what you may wish to say of a personal interest in a living Saviour.

Once more. Lay this little book on the next table. It is a tract called 'The Invitation.' The patient takes it up and asks 'Is this for me?' 'Yes, I give you the invitation and hope you will say Yes.' Perhaps I read a page, then leave it and say that I will call for my answer to-morrow, and I try never to forget to keep these appointments.

Here is one who looks soured and disappointed, as if the world had dealt hardly with him. Shall we have a welcome here? We must not be hasty. Remember that in all cases, we must not give *pity* but *sympathy*. We must not *seem* to let ourselves down to the level of those whom we would serve, but make them realize that we feel *with* them as well as *for* them. This poor fellow looks lonely, desolate. We will sit down by him and remark, 'It is hard to be sick among strangers; we hope he will soon feel at home; we want to do all we can to cheer and comfort him; he must consider us his friends while he is there; has he a mother at home? would he like a letter written to her?' &c., &c. If not at *this* interview, assuredly at the next, if we are kind and exercise a little womanly tact, the heart will be unburdened of some of its sorrows, and opportunity given to point to Him who was the man of sorrows and acquainted with grief, who alone can bind up our wounds and heal our infirmities.

Here is one who has been knocking about the world, away from home and domestic influences, for years. Let us interest ourselves in his journeyings and voyages. When he is warmed up by the interest we have shown in him, perhaps we ask if his heart



Does not turn sometimes with longing to his home and his mother? if he is not weary of this roving, restless life? We speak to him of the welcome which awaits him at home, and soon you can tell him the beautiful parable of the Prodigal Son, and show how he has perhaps wandered farther from his Heavenly Father's home than from his mother's fireside.

In most of the cases which we have imagined, occasion would be found to read some passages of Scripture, and *always* it is very desirable to press upon those we have been talking to the *interesting* nature of God's Word, as well as its value and importance. The narratives of Scripture have a charm, you know, even to those not appreciating the saving truths they enclose; and the promise is 'My word shall not turn to me void.'

I might go on thus imagining cases such as are occurring in my every-day experience, but these will suffice. I am glad to know that you feel with me that it is wonderful to see the readiness with which the roughest of our patients receive religious counsel and instruction. Surely we should be diligent in availing ourselves of such opportunities, and earnest in praying for the constant help of God's Holy Spirit, giving a mouth and wisdom to meet each case as it presents itself. We need to have our own hearts more and more warmed with the love of Christ, so shall we best be able to commend Him to others. We must feel our own weakness and insufficiency, so shall we be led humbly to Him who has promised to be our strength, and through whom we can do all things.

In our work, and especially in opening the subject with a stranger, we need to pray for a right judgment as well as for an earnest, loving spirit.

This blessed work is rarely if ever carried on to a successful completion until we have prayed repeatedly, in private, with each person whom we are trying to lead to Christ.

Ready access may be gained, almost without exception, to every heart. Some word of sympathy is ever ready to vibrate, if touched lovingly and gently. To act efficiently upon the conscience and heart of the patients, I am more and more satisfied to be done by grappling individually with each case. While I would not undervalue Scripture reading or tract reading to several persons at a time, as sometimes giving a *preparation* of heart for closer religious teaching, yet I have not found an instance in my two years and three months experience where a sinner has *thus* been led to the Saviour, or even to inquire eagerly of the things pertaining to salvation, unless such public readings have been followed by affectionate, close, individual efforts.'

## EDITORIAL.

---

THE FOLLOWING obituary is presented to our readers, in the belief that they will join us in thanking the author of it for a work of love so well and so gracefully performed. For more than thirty years there existed between the late Secretary and General Agent of the Domestic Committee and himself the most intimate and friendly relations; and he has assured us that, as year followed year, his respect and love for Dr. Carder became more and more profound. Our own intimate acquaintance with him was of a much shorter duration, but was to the same effect. In immediate contact with the work from which he has been called, we are constantly reminded of him, and shall ever cherish his memory as that of a beloved friend and brother.—*Ed. Domestic Department SPIRIT OF MISSIONS.*

### In Memoriam.

---

JAMES DIXON CARDER, D.D.

*Obiit August 18, MDCCCLXVI.*

Ætat. 63.

In the death of Dr. Carder, whose name has been so long and so honorably identified with our Domestic Missionary work, the Church of Christ has lost a dutiful son and a faithful servant—one who loved to labor for her to the full measure of his strength, yea and far beyond it. It would not be right or proper to allow the memory of such a Christian man, such a Presbyterian of the Church, to fade away without some suitable notice of his life, and of his work in the vineyard of his Lord and Master; and the more so, as the intellectual and moral qualities by which he was marked, were not those which, by their brilliancy or by their glitter, challenge the attention and admiration of one's contemporaries; nor was he or who ever, in the slightest degree, obtruded himself or his work on the attention of those around him, or of the world at large; but on the contrary, he was singularly modest and retiring—rather shrinking from notice and avoiding all unnecessary publicity.

The outlines of Dr. Carder's life may be told briefly. Born in Richfield Otsego County, New York, in the year 1803, he received his Academic education at Hamilton College, where he was graduated in 1827. He was soon after appointed a Tutor in Geneva (now Hobart) College, where he remained about three years, during which time he prosecuted his theological studies. He was admitted to the Order of Deacons in Trinity Church, New York, by the Rt. Rev. Bishop Onderdonk on the first day of December, A.D. 1830, being the first person ordained by that prelate after his elevation to the Episcopate. He commenced his pastoral work in the parish of St. John's, Ithaca, where he was the Missionary for about three years, and when

his labors were abundant and effective, officiating constantly twice and frequently thrice on Sunday, and often on other days. He performed missionary services in the neighborhood with great zeal, travelling no less than one thousand miles the first year of his ministry; and with no little success, as he was able to organize several parishes, one of which is that of Trinity Church, Elmira, now a large and flourishing parish of western New York. He was ordained to the Priesthood, in his own parish church, on the Eighth of August, A.D. 1832. While engaged in these duties, he was under the necessity of coming to the sea coast on account of his health; and finding benefit from a residence there, he removed thither in the year 1834. Here he founded the parish of St. John's, Fort Hamilton, L. I., at the Narrows, the Rectorship of which he retained for fourteen years. Soon a Church was built mainly by his own efforts. Being unwilling to leave this position while the Church had not yet been securely planted, he declined a call to the attractive parish of Morristown, New Jersey, the Rectorship of which was offered to him and pressed upon his acceptance.

While thus engaged, the Missionary work of our church received the impetus which led to the appointment of Missionary Bishops for the West and Southwest, and the reorganization of the General Missionary Society and the creation of the Board of Missions, with the two Committees, the Domestic and the Foreign. Of the Domestic Missionary Committee the Rev. Dr. Benjamin Dorr, now the venerable Rector of Christ Church, Philadelphia, was the first Secretary and General Agent. The necessary correspondence and the general work of the office was soon found to be heavy, and to require a constant supervision which the Secretary and General Agent could not give consistently with the other important claims upon his time and attention. To aid him in this, it was determined to appoint an assistant with the title of Local Secretary, and the Rev. James Dixon Carder was chosen in 1836 to fill this post, the duties of which were then often of a delicate nature, and calling for no little prudence and discretion as well as industry. Thus was Mr. Carder brought into direct connection with the missionary work of the Church in that year—a connection which lasted in its several forms and periods for about eleven years, during eight of which he was charged with the honorable and responsible duties of the Secretary and General Agent, and in times not unfrequently of difficulty and trial. But he brought to his work, in this relation, a mind and a head well fitted for its peculiar demands.

He was deeply interested in the missionary work. It was to him a work of transcendent importance, in its connexion with the growth and prosperity of the Church of Christ, and the salvation of the souls for whom the Son of God shed his most precious blood. To it he gave willingly the best of all his powers—his time, his toil, his thoughts, and his strength. No labor which it demanded of his hands, however great; no effort however severe; no drudgery however wearing and distasteful, (as much of his office work at times must have been); was ever declined or put aside. He thought not of himself—of his own ease or comfort,

when there was work for him to do on behalf of the Church of the Redeemer, in her conflict with the powers of this world and the hosts of her unseen mighty foes. With the Missionary Bishops and the Missionary Presbyters laboring in their distant fields, enduring hardship as good soldiers of the cross, his sympathy was deep and enduring. He felt with them and for them, and left no means untried, so far as he was concerned, to promote their comfort and their efficiency. He was their friend, and brother, and servant, glad at all times to cheer, encourage and sustain them. He was far more than the Official, discharging his duties with intelligence, promptitude, accuracy, and singular fidelity. All this he was in a remarkable degree. But he was more. He was the kind, attentive, sympathizing friend, glad at any time, and under any circumstances, to do a favor to those brethren who, in far off regions, were toiling along their oft-times weary way as pioneers of the Church, and as good shepherds seeking for the lost sheep of the Redeemer's fold.

Conjoined with this heartfelt interest in the Missionary work in its spiritual aspect, was the deep, intelligent reflection, which he was always accustomed to give to the important questions continually presenting themselves for settlement and action on the part of the Committee and the Board—questions sometimes of very great nicety and delicacy, and demanding very grave thought. It is no disparagement to the other members of the Committee and of the Board to say, that distinguished as they were by their intelligence and ability (and many of them were highly so,) his clear perceptions, his calm sound judgment, his great prudence, conjoined with far-reaching views of the duty and obligation of the Church, his practical good sense, his freedom from prejudice, his manly independence of thought and speech, his evident singleness of purpose, and his never-ceasing courtesy, mildness and gentleness, made him largely influential in all the action of the Committee and of the Board, so far as his department was concerned. His colleagues always listened to the exposition of his views with great respect and attention, as to one qualified to give wise counsel and judicious advice, and rarely failed to concur with him. The Annual and Triennial Reports written by him (not to speak of other papers) were admirable specimens of that species of composition—lucid and terse, giving just the information which was needed, and very suggestive. The Triennial Report presented at the meeting of the Board of Missions during the session of the last General Convention, was a noble document, full of the missionary spirit, embodying great truths, and in language of remarkable purity and force. It was his last important work in behalf of that heaven-born enterprise to which he had consecrated so many years of his life. It was written while the hand of death was upon him. His strength failed him while reading it, and he handed it to a friend to complete it. It is a monument to his memory more valuable and more enduring than any which the hand of affection can raise.

During the first term of Mr. Carder's service as Secretary and General Agent,

which was in an early stage of the present system of carrying on our missionary work, (as might perhaps have been naturally expected,) the operations of the Committees, and especially those of the Domestic Committee, were not only very closely scrutinized but frequently severely if not sharply criticized. Some of the articles in the Church papers of the day were not free in their discussion of various matters connected with the Domestic Committee, from language of questionable taste, which sometimes was personal to an offensive degree. To a sensitive mind, of refinement and delicacy, like that of the Secretary, who stood forth as the representative of the body, and who was the responsible agent for carrying out its purposes, all this could not but have been most annoying and distressing, and intensely discouraging. But whatever may have been his feelings he never disclosed them. He rarely alluded to the subject even to his most intimate friends. No attacks could goad him into replies of the like character. His opponents could not draw him into controversy. He kept on with his appointed work as calmly, steadily and perseveringly, as if there were none to carp at it, or to find fault with him. He was then, as he was throughout life, a man of peace. Strife and contention were most distasteful to him. He had, through grace, trained himself to guard his heart and his lips. He harbored no personal animosities. He indulged in no bitter words. He was ever "pitiful and courteous, not rendering evil for evil or railing for railing, but contrariwise blessing." And he doubtless experienced in his own soul the truth and preciousness of the promise, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."

When in the year 1842 Mr. Carder retired from the post of Secretary and General Agent of the Domestic Committee, it was to give his time and attention mainly to his pastoral duties at Fort Hamilton, which he had never wholly relinquished, though he had found it necessary, from time to time, to obtain assistance therein. His flock consisted, for several years, for the most part of the officers and men of the Fort, to whose welfare he devoted himself, and by whom he was much respected and beloved. In this work he greatly delighted; and at length having been for some time the Chaplain of the Post, in 1845 he resigned the Rectorship of the Parish to give himself entirely to his duties as the minister of the soldiers. In the following year however the garrison was removed, and he found himself freed from duty. He resolved at once to take advantage of this release from ministerial work to fulfil a long cherished wish of his heart to visit the Old World, and to enjoy the refreshment and improvement of foreign travel. Accordingly he went abroad at the close of the year 1846 and visited England and the Continent, spending several months in the former country, and making many friends among the leading clergy of our Mother Church, to whom he commended himself most favorably by his intelligence, his thorough acquaintance with all Church matters at home, his deep interest in the state of affairs in the Mother Church, and his courteous and gentlemanly bearing.

Few clergymen have visited England better qualified to enjoy and profit by a sojourn under the shadow of its cathedrals and universities, and amid its parish churches and schools, and its great benevolent institutions, than was Mr. Carder. How intense was his delight and how thorough his appreciation of "the feast of fat things" which was spread before him, was very apparent from the letters which were written to his friends at home from a full heart, and which were of great interest and value; and from his conversation after his return in hours of relaxation with his intimate associates. He spent more than a year abroad, and then returned refreshed and invigorated, and ready to enter anew upon the sacred work to which his life was consecrated. When he reached home he found the country involved in the war with Mexico, and that the troops which had been at Fort Hamilton had been ordered to the field. He at once repaired to Washington and reported himself at head-quarters, as ready for any duty which the Government might desire at his hands. Not being called into the public service, he was free to again enter into parochial life, and shortly after he received and accepted: call to the ancient parish of Milford, Connecticut, once the scene of the labors of the eminent servant of God, the founder of the Church in that State, Dr. Samuel Johnson, subsequently the first President of Columbia College, New York.

With the acceptance of this call and the entrance upon the duties of his charge in 1848, came, of course, a change in his diocesan relations. His whole previous life had been spent in the Diocese of New York, to which he was attached by many strong personal and official ties. He had enjoyed the friendship and confidence of the Bishop from the period of his diaconate. With many of the clergy he was in relations of close intimacy. He had always taken a deep interest in Diocesan affairs in which his judicious counsel and his wise efforts were often very influential for good, and had been active in several of the Church Institutions, in particular the Protestant Episcopal Tract Society, of which he was an influential Trustee for many years, and a working member of its Committee of Selection and Publication. In this last capacity he was the principal editor of several numbers of the Church Almanac, to the interest and value of whose pages he largely contributed. In leaving his native State he carried with him the kindest feelings of the brethren with whom he had been for so long a period associated, and their grateful recollections of his many years of faithful service.\*

The parish of Milford at the time of Mr. Carder's entrance upon his duties as its rector was small and feeble. The old church had fallen into decay, and it was a matter of necessity that, if possible, it should be re-built. To accomplish this end properly, was manifestly a work requiring no small effort on the part of all connected with the parish, and of great care and energy on the part of the minister. Nothing

\* A most pleasing confirmation of this statement has just been given in the tribute paid to Dr. Carder's memory by the Rt. Rev. Bishop Potter, in his Annual Address to the Convention of the Diocese, New York, which was delivered while these pages were passing through the press.

daunted, however, by the prospect which opened upon him, the new rector went resolutely forward, and threw himself into work with characteristic energy, perseverance, and wisdom. A liberal member of the parish having expressed his intention of making a large donation to this object, at the suggestion of the rector he made it conditional upon the church being built of stone, and after a plan by an architect of known competency, which plan should be implicitly followed without any deviation therefrom. This was wisely done to secure a permanent building, and one that should be complete and perfect of its kind. After gathering in the contributions of the parishoners, there were still wanting several thousand dollars to complete the sum required to build the church according to the plan of Frank Wills, Esq., which meanwhile had been adopted. To raise this amount, the rector visited several of the principal parishes in the State, soliciting the assistance of the more wealthy and liberal members, and for the same purpose made his appeal to many of the churchmen of New York. Most patiently, hopefully, and perseveringly did he carry out his purpose of raising the needed sum. He felt well assured that he was justified in seeking this aid from his brother churchmen, on account of the antiquity of the parish of Milford—its honorable history, its faithful ministers, beginning with the illustrious Johnson,—and because of the inability of the parishoners to accomplish the work unaided from abroad. While he was cheered on his mission with sympathy and liberal offerings from many, he, of course, met often with indifference, coldness and rebuffs. But he was not to be discouraged or disheartened. He kept steadily on until his faith and toil was crowned with entire success. Then came the daily almost hourly superintendence of the erection of the building. His eye was ever on the work. Every thing was done under his immediate inspection and direction. He had the ideal to be realized clearly before his mind, and meant by God's help, that it should be realized as far as was possible. He gave unstintingly of his time, his thoughts, and his personal labor. It is not possible to estimate duly the value of the services which he thus rendered; so great was his practical business talent, so sound his judgment, so accurate and refined his taste, and so great his readiness to help forward the work in every practicable way. In due time it was completed, the most beautiful and appropriate village church then on this continent, and but seldom equalled since; and one which would have been in place in any village in England. And this was done for the comparatively small sum of less than eight thousand dollars. The church was Consecrated by the Rt. Rev. Bishop Brownell, by the name of St. Peter's Church, on July 2d, A.D. 1851, amid the rejoicings of the parishoners, and with the hearty congratulations of the many churchmen who came up to share in their joy on this happy occasion.\* This beauteous temple still stands in its

\* *Extract from the Parish Records, Milford, April 12, 1852.*

Whereas, In the Providence of God, we are permitted for the first time on Easter Monday to hold our Annual Meeting in the Church which has been completed within the past year; and

Whereas, The *Parish Treasury Report*, in lieu of the hitherto embarrassed condition it has presented, shows a balance in the treasury over and above the current expenses of the parish; and

Whereas, In the opinion of this meeting the gratifying result could never have been effected but for the untiring energy of our beloved Rector, who, from the moment he imparted his views to us, about three years

quiet enclosure, with its graceful spire bearing aloft the emblem of man's redemption; speaking to the passer by of Christ and Him crucified,—of the God who reigns on high the object of man's worship,—of man's life, and of his destiny,—of the temple above it the New Jerusalem, and of the way of access thereto through the worship of the Church here, leading to the life of faith in the Redeemer of the world, and a conformity of heart and life to his blessed example. Long may it stand witnessing for God and Christ,—witnessing for the faith once delivered to the saints, and for the truth revealed from heaven, as the guide and strength of the pilgrim on his way through the wilderness of earth to his home in the skies! Long may it stand a monument of the faith and love, of the toil and prayers, of the true-hearted servant of the Cross who, under God, was the means of its erection!

But the church was not only built—it was used. It became the scene of the pastor's constant, faithful ministrations as the pastor of the flock. During the remaining ten years of his rectorship his labors were most abundant, taxing heavily his strength. He lived for his work, and God gave him His blessing in making that work effectual to the promotion of His glory in the salvation of immortal souls, and in the edification and consolation of his believing people.\*

During this period Mr. Carder was married to Miss. Charlotte Pond, a daughter of the Hon. Charles H. Pond, sometime Governor of the State of Connecticut. It was a happy union, and blessed to him by the return of his deep affection from a true-hearted woman, who was to the end of his days his faithful, loving companion and friend,—sympathizing in all his joys and sorrows, and watching over him through the long months of his last trying illness with constant, gentle, unwavering care,—ministering to his wants, and alleviating his great sufferings as only a loving woman can. Their union was blessed by the gift of three lovely daughters—deprived, alas! too soon of the guardianship of a fond father and a holy guide.

since, (in the house which has since given place to this beautiful temple) entered heart and soul into the good work, devoting himself day and night to its accomplishment; and

*Whereas*, While many of us have at times distrusted our ability, and have been almost ready to waver in our course, he has pressed forward in his calm and quiet way; and in all the strength of his powerful mind grappling with every obstacle and surmounting every difficulty until success has crowned our efforts, and we are now in possession of an edifice erected to the glory of God's holy name, complete in all its parts, and in point of beauty and durability, second to none in the country. Therefore,

*Resolved*, That the indomitable perseverance, unwearied application, and untiring energies which have characterized the action of our beloved Rector in obtaining funds for, and in superintending the erection of our beautiful temple, merits the most unqualified approbation, the heartfelt acknowledgements and the lasting gratitude of every member of this parish.

\* *Action of the Vestry (Milford) on Dr. Carder's resignation being accepted, February, 1861.*

*Whereas*, The Rev. James Dixon Carder having tendered his resignation to this Vestry of the Rectorship of this parish, and

*Whereas*, The Committee appointed at our last meeting to confer with him in relation thereto have reported such to be his final decision, and

*Whereas*, The Vestry at this meeting have accepted said resignation, therefore

*Resolved*, That the various qualifications which have characterized his labors among us during the thirteen years of his Rectorship, his faithfulness in seasons of affliction, his ardent devotion to the interests and welfare of this parish, and the blessings which have attended his pastoral ministrations entitle him to our sincere regard and will be ever remembered and cherished with grateful recollection.

*Resolved*, That in whatever sphere of usefulness his future lot may be cast, he will carry with him the prayers of this parish for the preservation of his health and for the continued prosperity of himself and his family, and that the Great Head of the Church may crown his labors with success.



On resigning the rectorship of Milford, in 1861, Mr. Carder's valuable services were again sought by the Domestic Committee of the Board of Missions during the illness of their secretary and general agent, Rev. Dr. Van Kleeck. On the resignation of that gentleman, on account of his health, in 1862, Mr. Carder was again elected to the office which he had formerly filled, and therein continued during the four remaining years of his life. In returning to his old and loved work, he brought with him all his original interest therein; gave himself to it with all his former zeal, industry, and wisdom; and again commanded the respect and confidence of the Committee, the Board and the Church, by his sound and judicious, and far-seeing counsels, and by his untiring devotion to his work. One mark of the high estimation in which he was held for his attainments, his talents, and the service he had rendered to the Church, was the unexpected honor of the degree of D.D. conferred upon him at this time by Hobart College, Geneva; a graceful act, on the part of the College, towards one who had spent the opening years of his manhood in its service, and whose whole after life had fulfilled the promise which was then given by his able and faithful discharge of his duty.

While diligently prosecuting the duties of his office, Dr. Carder's strength began to fail, but not so his vigor of mind, and his resolution to go on with his work. Patiently and uncomplainingly he labored steadily on, cheered and comforted by the sympathy and most valuable assistance of his friend Dr. Twing, who had been appointed as his associate. The effort which he was required to make at the Triennial Meeting of the Board of Missions during the session of the General Convention of 1865, was followed by a period of great exhaustion and suffering. In the following December he sailed for the West Indies in the hope of gaining relief and strength; but returned, after a brief absence of two months, without any material benefit to his health. During the months of weakness and distress which followed,—distress borne without a murmur or a complaint,—his mind was as active and his heart as warm in his appointed work as ever. "Pro Christo et Ecclesia," "for Christ and His Church," was the motto of his last year of life, as it had been of all that had gone before, since the time of his self-consecration to the service of his adorable Lord. "For Christ and His Church" was the silent voice which came from the couch on which reposed his dying body. "For Christ and the Church" is the voice which comes to us from the grave where we so recently laid him with tears, and yet with hope and joy.\*

*Action of the Vestry of Milford after Dr. Carder's decease, August 23, 1866.*

Whereas, By the wise ordering of God's inscrutable and merciful Providence, the Rev. James Dixon Carder or thirteen years Rector of this parish, and for the last five years "Secretary and General Agent of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church," has been removed from the scenes of his earthly labors, therefore

*Resolved,* That while we bow with humble resignation to the will of "Him who doeth all things well," we grieve with sorrow over his separation from the field of his labors in the Church of God.

*Resolved,* That while we cherish in grateful remembrance the character and virtues of our departed friend and brother, his zeal and devotion in the erection of our beautiful Church, as well as his faithfulness in ministering at its altars, we recognize cause for deep thankfulness to Almighty God for the blessing bestowed upon his parish in selecting it as the field of a portion of his labors.

Dr. Carder departed this life on Saturday, the 18th day of August, A.D. MDCCLXVI, in the sixty-third year of his age, and in the thirty-sixth year of his ministry. On the following Tuesday his mortal remains were borne by his friends, and his brethren in the ministry, to St. Peter's Church, Milford, where the solemn service of the Church was celebrated; and then they were laid beneath the green turf in the ancient burying place of the village, there to await the summons of the trumpet of the archangel on the morn of the Resurrection.

"I heard a voice from Heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors." "Mark the perfect man and behold the upright, for the end of that man is peace."

After this survey of Dr. Carder's life and labors, but little need be added by way of completing the portraiture of his character. He was admirable in all the relations of life. As a man, he was honorable, high-minded and courteous, and ever mindful of the golden rule—"whatsoever ye would that men should do to you, even so do to them." As a friend, he was ever generous and true. As a husband and father, he was most kind, affectionate and considerate. As a pastor, he was loving, assiduous and faithful. As a soldier and servant of the Cross, he was prompt to act, patient to endure, and resolute to fulfil his appointed task. As a Churchman, he was loyal to his spiritual mother, keenly alive to her honor, and ready to do, or suffer, or, if need be, to die to promote her unity, her prosperity, and her glory. To him to live was Christ. In Christ and in Christ alone was his hope. He looked for salvation only through his most precious blood. And so to him Death was gain—great gain; even the rest that remaineth for the people of God.

Lift not thou the wailing voice,  
Weep not, 'tis a Christian dieth;  
Up where blessed saints rejoice,  
Ransomed now the spirit flieth.  
High in heaven's own light he dwelleth,  
Full the song of triumph swelleth;  
Freed from earth and earthly failing,  
Lift for him no voice of wailing.

Pour not thou the bitter tear,  
Heaven its book of comfort opeth;  
Bids thee sorrow not nor fear,  
But as one who always hopeth.  
Humbly here in faith relying,  
Peacefully in Jesus dying;  
Heavenly joy his eye is flushing,  
Why should thine with tears be gushing?

*Resolved*, That the Rev. Dr. Haight, of Trinity Parish, New York, be invited to deliver a Memorial Discourse at an early day; and that, as an affectionate tribute to the decease, our church (a lasting monument to his memory) be draped in mourning for the usual period of thirty days.

*Resolved*, That we deeply sympathize with his afflicted family in their bereavement, and commend them in prayer to Him who is the Fatherless and the widows God.

*Resolved*, That a copy of the foregoing be sent to the family of the deceased, and published in the *Connecticut Churchman*.

They who die in Christ are blest,  
 Ours then be no thought of grieving;  
 Sweetly with their God they rest,  
 All their toils and troubles leaving.  
 So be ours the faith that saveth,  
 Hope, that every trial braveth;  
 Love, that to the end endureth,  
 And through Christ the crown secureth.

SPIRIT OF MISSIONS FOR NOVEMBER AND DECEMBER.—It has been decided to publish the November and December numbers of the *Spirit of Missions* separately, as in the other months, and not as heretofore in one number. The proceedings of the Board of Missions at the annual meeting in October (the present month) will be published separately, and can be supplied to those who desire them at fifty cents a copy.

VERY MANY of our missionaries continue to repeat their requests for Prayer-Books. We do not ask for "special" contributions with which to meet these pressing demands, although we shall be willing to receive such; but we would remind our readers that gifts to the Prayer-Book Societies are indirect contributions to Domestic Missions.

✎ OUR CORRESPONDENTS are requested to write out the names of persons and places *distinctly*.

## MISSIONARY CORRESPONDENCE.

### *Extracts from the Report of a Western Missionary.*

It is now one year since I entered upon my duties as missionary, and by the blessing of God I have been enabled to perform every duty devolving upon me; never failing to preach and read full service at least twice every Sunday, often preaching three times, and always superintending the Sunday-school. I have raised during the same time about five times the amount received from your committee for Church purposes. This I hope is only "the outward and visible sign of inward and spiritual grace" received; for words of comfort, joy and peace have been uttered, and the sacraments have been duly administered, and most devoutly and thankfully received.

It is not without some feeling in the matter that I offer the following detail of facts, in order to set forth somewhat of the toils and trials of a missionary of the Church.

My duty calls me to travel in one direction, over one hundred miles; each trip detains me from two to three weeks; and when absent, my wife has to attend to her children, do the house work, haul water and wood, do the washing, visit the sick, act as my assistant in the ministry, practice with the choir, and play the melodeon in Sunday-school and Church, &c. I cannot afford to hire even an Indian boy to fetch water; much less an Indian woman to wash. When I am at home I assist in those more laborious offices, but when absent they come heavily upon my wife, who is not strong, and never did such work before coming to this coast.

I am happy to be able to say my work is prospering. I have candidates for confirmation at all my stations awaiting the Bishop, whom we soon expect to visit us.

Please to deduct seven dollars as our second subscription this year to Domestic Missions.

## TENNESSEE.

*Pulaski.*—REV. GEORGE H. HUNT.

My first acquaintance with Pulaski was in the autumn of 1860, when I came here, a newly ordained deacon, to begin my ministry. I then found four communicants, all ladies, with a few other persons who were anxious to have the Church established among them; and, as I expected, I also found the prejudices of those without very strong against the Church, and a general indifference to her claims still more powerful in its influence against us and our efforts.

We held our services at first in a room in the court-house, and afterwards in the house of worship belonging to the Cumberland Presbyterians, the use of which was extended to us on every other Sunday (for I then gave but half my time to this place), and our congregations slowly, but steadily increased. Often of an afternoon the room would be respectably filled, and the responses seem almost general throughout the congregation; for, having a number of Prayer-books of the same edition, I adopted the plan of announcing the page, from time to time during the service, so as to place it in the power of every one to unite in the common worship of Almighty God; and I have been surprised to find how easily those of other names can be induced, despite their prejudices, to take part in our liturgy. I heard of a Presbyterian elder remarking on one occasion, after having gone through with the evening prayer, that he had never enjoyed a more delightful and refreshing season of prayer, nor so completely realized what public worship actually was.

Thus everything was progressing as favorably as we could reasonably expect, when, after about six months of labor, I was forced reluctantly to give up the work I had undertaken, and suspend for a time at least the effort to plant the Church upon this new ground. Political troubles had for some time been thickening around us, and now war was actually upon us, and with the loss of the missionary stipend, our little flock felt that they could not sustain their minister, and they candidly told me that they doubted whether they would be able even to fulfil the pledges they had made. Under these circumstances I could only withdraw, and trust that at some future time the work might be resumed. Fortunately I had already succeeded in collecting a small, but highly

selected Sunday-school library; and had also gathered a few books as the beginning of a parish library; but had not succeeded in making either collection very serviceable, for when I sought to induce persons to read the books, they excused themselves by saying, that they had so many newspapers to read, and found so much of the deepest interest in *them* that they really could give neither their time nor thoughts to anything else.

Before my departure, however, I placed these books in charge of one of the ladies of our communion, and suggested to her that if persons should at any time desire to read them, they should be privileged to do so, provided they would use them with proper care, and return them promptly. It was not long thereafter before this section of country became the theatre of war. Repeated waves of strife swept over it, but after each it was left for a time quiet and undisturbed, yet often for long periods together, it was cut off from all communication with the rest of the country. Then it was that our books came into request and were sought for in the general dearth of reading matter; and, I am told, they circulated extensively throughout this community. The Sunday-school library especially, was read by most of the children, and many of the older inhabitants of the place, and the consequence is that the Church has become exceedingly popular with the children, and many false notions concerning her principles and teaching have been removed from the minds of their elders, some of whom have been known to remark after reading such a book as "*The Little Episcopalian*," that they really had no idea that there was so much *religion* among Episcopalians. Thus it was, that at a time when the work *could not* have been otherwise prosecuted, much was being accomplished towards removing prejudice and disposing many minds for a candid consideration of the Church's claims and teaching. And while *all* the results growing either directly or indirectly out of this promiscuous circulation of the Church's literature may never be known, I am fully prepared to expect much benefit in my future labors from the silent influence of these powerful pleaders, in behalf of the cause of Catholic truth, and Apostolic order.

It was not until last January that it was in my power to return to Pulaski and resume my labors here, after nearly five years suspension. I then found the

country desolated, the town greatly demolished, and the people almost impoverished. No fit place for our services was to be had, and we were reduced to the necessity of assembling for public worship in the Cumberland church, which had been used by the Federal army, first as a theatre, then as a commissary storehouse, and finally for barracks. It had been somewhat repaired, and was used for a school during the week, but was still so utterly unsuited for any religious use that I could not venture upon the celebration of the Holy Communion therein, and also deferred the administration of Baptism until it could be performed with more solemnity, and where there was less to detract from its sacred impressiveness. We were shortly able, however, to enter into an arrangement with the Lodge of Odd Fellows, by which we secured the exclusive use of the lower room in their hall for a term of two years, upon condition that we made such repairs as it might require. The building had long been used as a military prison and was in a wretched state. It was in fact a mere shell, without doors, sash, or any seats, all of which had to be provided before it could be made available for our use. The difficulties and the delay which I encountered in getting this work done can only be realized by those who understand the actual condition in which this section of country was left by the war, and the great scarcity both of skilled labor and of proper material. It was, however, finally effected, although in the roughest manner, and we were enabled to occupy it for the first time on Trinity Sunday last. Thus we have for the present a comfortable room, church-like in appearance, and centrally situated, where we can "assemble and meet together" for public worship, and consequently feel ourselves, and are viewed by others, as occupying a more respectable position than when we were without a "local habitation." Indeed it is surprising how the advent of the Church has roused other Christian bodies into life and activity. They were in a state of great apathy and seemed to be verging upon extinction, but no sooner do they learn that a Church clergyman is coming to Pulaski than they begin to bestir themselves, and soon have both a Methodist and a Presbyterian preacher established in the place; and, with a surprising amicability these now unite all their strength and influence to oppose in every way, what they affect to despise as a feeble

and insignificant body, too weak to be dangerous, and too antiquated and old-fashioned ever to be popular. Surely the fear and dread of the Church and her mighty power must be stronger than their horror of sin, since they will *unite* to oppose the one, but not the other!

Our Bishop had appointed a visitation to this place in June last, but owing to prostration, resulting from over-work, he was forced reluctantly to suspend all of his appointments and take a rest; and it was not until the Friday before the twelfth Sunday after Trinity that he reached Pulaski, after but short notice of his coming. He remained with us until Monday morning, and his discourses to large and attentive congregations created a considerable and highly favorable impression in the community. On Sunday evening four persons, all ladies, were confirmed by him. I had confidently expected to present a much larger class, but some were absent, and others drew back at the last moment. I have every reason to hope, however, that by the next visitation (and the Bishop promises to give us a passing visit on his return from East Tennessee), that I shall have a number of candidates to present for the laying on of hands, as I shall have greater opportunities now for affording the proper instruction, and preparing them for that Apostolic rite.

### WISCONSIN.

*Indian Mission, Oneida.* — REV. E. A. GOODNOUGH.

It is with devout thankfulness that I report the fact that for the last quarter the usual duties of the mission have been regularly attended to by the missionary. And it is worthy of mention in these days when we are led to conclude that nothing is being done by a missionary unless he carefully publishes in the papers every item of his work, and every experience of his daily life, and every hope of his imagination, and every pious aspiration of his heart, that nothing has interrupted the daily and hourly duties of the missionary for the last three months; and if during that time no wonderful event has transpired, that might, being duly and properly described, awaken the interest and arouse the zeal of your readers, yet it is confidently hoped that some progress in the great work has been made, and some good done that is known and accepted of Christ Jesus.

The prospects for the future are as bright now as at any time in the past. The hinderances to a greater progress in the work are the same that they always have been—drunkenness and the vices accompanying it. There are here a few sober and industrious Christian Indians, who earnestly and faithfully walk on daily in the Christian life. There are also some of my people who, though earnestly desiring and striving to lead sober and holy lives, now and then fall into temptation, get intoxicated, and disgrace themselves and their Christian profession. Again, there are some of the Indians whose sole object in living in this world is to drink whisky. Every Indian, man or woman, is constantly urged by degraded whites, when off the reservation, to drink whisky and to do worse things even than that. All their white associates are of the vilest sort, for Christian whites are too refined to associate with “red Indians,” and too good and holy to manifest any sympathy for a “race doomed of God to perish” from the face of the earth. It is therefore not at all strange that many of the Indians should be drunkards, and worse than drunkards, in spite of every effort of the missionary.

There are good laws, and plenty of them, forbidding the sale of liquors to Indians, but the simple fact is that all white men, from the Judge of the U. S. Court to the meanest white false witness suborned to rebut the testimony of respectable Indians, combine to make a grand farce of every trial under these laws, and to render the laws themselves of “non-effect,” so that no one can be punished for selling liquor to Indians. I was informed lately that a late U. S. Indian Agent treated a company of Indians publicly in Green Bay to strong drink, at the same time assuring the seller that no harm should come to him for thus breaking the laws, which he had solemnly sworn, when entering upon his office, to “defend and protect.”

I say, then, that it is a great wonder, under such circumstances, that there is here or anywhere a single sober Indian; and besides the above facts, we must remember that his own natural appetite for liquor is almost uncontrollable.

Again, the conduct of that class of whites who, without any good reason, feel that they are superior to the Indians, when visiting the Reservation on Sunday for the purpose, as they say, of “witnessing” the worship of the Indians, or on days of

pleasure, is generally such as would not be tolerated, or they themselves be guilty of, at home: people who for the world would not violate the laws of good breeding in white society, seem to think that amongst the Indians they are beyond the bounds of the laws of decency. Their conduct is closely watched by the Indians, and their example is most pernicious.

I am often informed by the Indians of the outrageous behaviour of whites, who pass at home for gentlemen and ladies, and am told that Indians can be no worse than such white people, and that further progress therefore in Christian virtue and civilization is useless.

The above hinderances to our work are great, but our advancement in spite of them proves that the Spirit and love of God are greater.

### FLORIDA.

*Pensacola.*—REV. J. J. SCOTT.

I did not make a report at the close of the last quarter, for the reason already given, viz., I wished to confer with my Bishop on some important matters at the time of his promised Easter visitation. From sickness, the Bishop has not been able to visit us, to our great sorrow; and I must at this late period send you my report for the last half year.

One point on which I wished to confer with the Bishop was—as to raising funds for the material restoration of these parishes. The beautiful church of St. John the Baptist, at Warrington, (U. S. Navy Yard,) with all that pertained to it, was destroyed in the first bombardment from Fort Pickens. At present I do not see that anything can be done for that parish, though I hope it will become necessary at some time not distant to build a new church—less expensive, perhaps, than the one destroyed. If the Naval station and Forts are kept up by the Government, the population down in the villages of Warrington and Wolsey, together with the army and navy people, will require a church and minister. But of this I need say no more at present. My purpose, with the blessing of God, is to work for the restoration of this parish, hoping that it may take a second and more vigorous growth. Our church edifice and parish school-house, near by, were much injured. I am devising a plan by which the school, heretofore used only for the poor, and kept up by sacrifices and benevolence, shall embrace both poor and rich, and be-

come self-supporting; so that my principal care is as to the parish church. I do not care to make publication of what the men of violence did to this church; but from a rough estimate, I have concluded that it might be repaired and made comfortable at the cost of about three thousand five hundred dollars. In its present condition we use it as we did of old, and though sadly changed, yet we are grateful that we have a place of worship, however dilapidated, that we can call our own, and around which our affections hover. We keep our building clean, and use it as often as most of our sacred edifices are used; but how we shall come in possession of the means for its restoration belongs to the inscrutable things of Providence. I do *feel* as if it will be done in God's own time. There are many in the communion of saints who, though they have never felt this kind of affliction, yet I am persuaded, when they know our situation, will not restrain their sympathy within the limits of words, uttered at random, but will help us, as we would help them, to lessen the privations of the sanctuary.

The importance of maintaining this parish, in the utmost vigor, I feel I am in no danger of over estimating. If I could relate many incidents connected with strangers who have sought this genial climate, as well as others of the army and navy, who expressed their gratitude for the comforts of religion vouchsafed to them here in the church, when their need was felt to be greatest, it would awaken in the hearts of their distant relatives and friends, as well as all who love the Lord Jesus, a hearty desire to see the working machinery restored, and put again in beautiful order in this parish, still anxious to do its work.

For months past the parishioners have been returning to their old homes, so that now the church is nearly filled up. It is not for want of numbers or inclination that we cannot help ourselves, but from utter destruction of the material means of the people. Before the war we were thinking of building a new edifice; but now we are unable to raise the small sum, above named, for restoration.

We hold services twice on Sunday, and once on Wednesdays and Fridays and Saints' days, with good attendance. We have about fifty children gathered for instruction, under fourteen teachers. On the afternoon of the first Sunday of each month, I examine and instruct the children around the chancel; besides when I go

on ordinary occasions, to aid the teachers. We have eighty communicants here, which together with those at Warrington, in the mission station of Milton, and in the county of Escambia, will reach the number of one hundred. For the instruction and helping forward these people, especially those at a distance from our centre of operations, we need Prayer and other books, suitable to the parish and Sunday-school libraries. We have lost most of our parish library, containing about twenty-five hundred volumes.

I have baptized twenty infants and one adult; married one couple and buried eighteen persons. A large number of candidates were confirmed while absent from the parish, being for the most part presented by me, or with my knowledge, in Dioceses where they happened to be, on uncertainty of meeting our own beloved father in God, who, in addition to other troubles, has been suffering from ill health. Our constant prayer is that God would grant him a longer continuance among us.

There is a seriousness and earnestness among this good people, highly gratifying, and a kind and gentle disposition towards me and mine, to which our hearts respond amen; whilst we all praise our Heavenly Father for remembering us when dark and heavy judgments rested on our beloved parish. With such obstacles as I have named, you will not suppose me to be cast down; for so long as our trust is in God, our courage will enable us to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Whether the hand of fraternal love is opened to us or not, we cannot stay to consider, for our work presses upon us daily. Children are being trained, conversions are increasing among us, and we are, in considerable proportion to our numbers, preparing to swell the tide of song uttered by our departed friends and parents who have passed before us into paradise. I have thought myself among the happiest of Christian pastors, by the blessings vouchsafed to me in numerous instances, and especially of late, when I have received the blessings of many dying saints, as I moved on with them to the border of the dark river, and commended them, in the confidence of a certain faith, into the keeping of Jesus, our Saviour and our God.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from August 10th to October 1st, 1866.

<b>Vermont.</b>					
Arlington—St. James' quart. coll. for					
Colorado.....	5 00	5 00			
<b>Massachusetts.</b>					
Amesbury—St. James'.....	10 00				
Medway.....	5 00				
North Adams—St. John's quart. coll....	8 00				
Taunton—Mrs. S. L. Crocker, ½.....	50 00	73 00			
<b>Rhode Island.</b>					
Bristol—Ladies' Soc. for Bishop Vail,					
Kansas.....	30 00				
Providence—St. John's S. S. quarterly					
pledge for Bp. Lee, Iowa.....	125 00				
Providence—St. Stephen's.....	100 00				
“ “L. H.” for church at					
Kansas City, Mo.....	10 00	265 00			
<b>Connecticut.</b>					
Brooklyn—Trinity.....	20 00				
Bridgeport—Trinity.....	25 00				
Brookfield—St. Paul's.....	12 44				
New Haven—Trinity.....	76 10				
Salisbury—St. John's.....	12 00				
Stratford—Christ.....	120 00				
Trumbull—Grace.....	8 00				
Waterbury—St. John's, addl., of which					
for Bp. Quintard \$25, and Rev.					
J. Wood Dunn, La., \$25.....	50 00				
Woodbury—St. Paul's.....	10 00				
Wolcotville—Trinity.....	20 00				
	20	353 74			
<b>New York.</b>					
Brooklyn—St. Mathew's Free Church... 10 00					
“ St. Mark's..... 30 00					
Cooperstown—Christ, of which for So.					
Missions, \$14.70; for Nashotah,					
\$4; for St. Columba, \$5..... 76 41					
“ An aged Member,” for Bp. Clarkson... 15 00					
Fairfield—Trinity..... 2 00					
Huntington—St. John's, addl..... 55 00					
Lansingburgh—John Holme, Esq..... 20 00					
Middletown—Grace..... 17 50					
Morris—2 members Zion Church..... 13 00					
Morrisania—St. Ann's..... 25 00					
New York—Calv. Mission Chapel..... 7 00					
“ Church of the Transfigura-					
tion for Bp. Talbot..... 100 00					
Newburgh—St. George's..... 55 58					
Rensselaerville—Trinity..... 4 00					
Sag Harbor—Mrs. Musgrave..... 2 00					
Saugerties—Trinity, of which for miss.					
in Geo., \$25; and in Wis., \$10..... 96 42					
Schenectady—St. George's..... 15 00					
Sing Sing—St. Paul's..... 50 00					
Smithtown—St. James..... 18 41	592 62				
<b>Western New York.</b>					
Elmira—Grace..... 20 00					
Fredonia..... 6 78					
Hammondsport—St. James..... 3 25					
Lowville—Trinity..... 1 00					
Rochester—St. Luke's..... 120 00					
Utica—Calvary..... 8 00					
“ “Louisa”..... 50 00					
Y. S. D..... 5 00	213 98				
<b>New Jersey.</b>					
Morristown—Ch. of the Redeemer..... 60 00					
South Amboy—Christ..... 60 00	120 00				
<b>Pennsylvania.</b>					
Mahony City—S. S. Ch. of Faith, for					
Bp. Vail, Eps. Res..... 17 09					
Philadelphia—A. F. Wheeler, Esq., for					
Ch. at Kansas City, Mo..... 10 00					
Philadelphia—St. Paul's, for Bishop					
Clarkson, for Ch. at Vermillion					
and Elkpoint..... 439 92	467 01				
<b>Maryland.</b>					
Baltimore—Thank off'g from a friend					
to missions..... 5 00					
Petersville—Rev. Jos Trapnell, through					
A. C. M. S..... 6 00	11 00				
<b>Florida.</b>					
Apalachicola—Trinity..... 15 00					
“ Miss Jane Morton..... 3 00					
“ Miss J. Saunders..... 1 00					
“ Masters John, William					
and Walter Saunders,					
\$1 each..... 3 00					
Mariana—St. Luke's..... 6 00	28 00				
<b>Ohio.</b>					
Cincinnati—St. Paul's, for building Ch.					
at Vermillion and Elkpoint, Dakota 100 00	100 00				
<b>Wisconsin.</b>					
Milwaukee—S. S. gatherers St. Paul's					
Church..... 25 50	25 50				
<b>Minnesota.</b>					
Mankato—St. John's..... 2 55					
Minneapolis—W. T. Lee, Esq..... 50 00	52 55				
<b>Missouri.</b>					
St. Louis—Christ, a member..... 100 00	100 00				
<b>California.</b>					
Sacramento—“H.”..... 100 00	100 00				
<b>Washington Territory.</b>					
Walla Walla..... 11 25	11 25				
<b>Miscellaneous.</b>					
A. T. M..... 10 00					
Interest on trust fund..... 671 90	681 90				
Total from Aug. 10th, to Oct. 1st....					\$3,200 55
Amount previously acknowledged.					71,757 22
					\$75,957 77



# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

---

---

OCTOBER, 1866.

---

---

### EDITORIAL.

---

#### *MEN AND MEANS.*

No. II.

In the September number we spoke of the great and growing demand for laborers to carry on the work of Foreign Missions. We do not wish to weary our readers by dwelling too much upon one subject, but this one is almost inexhaustible. We must therefore say something more in reference to the *MEN*, and touch upon the *MEANS* at a future time.

The fact that there is this great demand for laborers in this world-field is generally admitted; it is known by all who take the pains to inform themselves upon the subject. The great practical question is—How is this demand to be supplied? How are we to increase the number? How are we to get more ministers and missionaries? Calls come to us from various quarters—for missionaries and teachers—to occupy stations already established with encouraging success, and to occupy new fields that are not only promising but pressing in their claims upon us.

What are we to do? We cannot advertise for men: this may be done in worldly enterprise. When men are wanted in business, advertisements and good pay will bring them. But advertisements and good pay will not bring missionaries. Money is indispensable to the missionary work, but money will not make missionaries. It will make bankers, merchants, clerks and superintendents, but not a missionary will money make. Missionaries are not made in that way. They do not spring from that source. Let us look a little at the source from which they do spring. Some tell us that only let the means be liberally provided by the Church, and missionaries will spring up on every hand, and there will be no lack of laborers. It may be so in the world's kingdom, but it is not so in the kingdom of God. The man or woman who would not be a missionary without money, would never be a true missionary with it.

Again, it is said that if the people were informed upon the subject and made acquainted with the condition of the missionary fields and their pressing and growing wants, the number of missionaries would be greatly increased. This is true to a certain extent; but it is after all only upon the surface. Certainly the people need to be informed upon the subject of missions. There is a sad want of information among the people in reference to the missionary work, and we need a greater diffusion of missionary intelligence among the churches. But intelligence does not make missionaries. It often awakens a missionary spirit: it serves to keep it alive, and to increase it. But something more is needed. What is it?

1st.—From whence do missionaries come? First of all they come from God, and from Him alone. It is He who makes the true missionary; and he who is not God-made and God-sent is no missionary. It was God who made a Martyn, a Judson, a Raglan, and a Hoffman;—the same God who made a Paul, the great model missionary. It was not money. It was not intelligence even that made them missionaries. It was the Holy Spirit moving and constraining their hearts.

2ndly.—Missionaries come from the people. They spring from the Sunday school and from the family circle. It is in these especially that this work of raising up missionaries is to be done with God's blessing. Let the missionary spirit be kept alive in our Sunday schools. Next to the study of the Bible, let it be the great business of Sunday school teachers and superintendents to impart missionary intelligence, and to keep alive a missionary spirit and a constant and zealous co-operation in the missionary work, leading the children to feel that it is their work, and impressing upon them the importance of it, and inculcating the idea that they are to be missionaries by their co-operation, and some of them by one day personally engaging in the work.

Let praying parents consecrate their children to the Lord's work instead of to the world. Let them really give their children to the Lord in baptism, and let it early be impressed upon their minds that they have been thus given to the Lord. But even this is not enough. We shall still fail to raise up anything like an adequate number of missionaries unless we go further. Yes, down to the very root of the whole matter and seek the hidden spring of all missionary life, without which money, machinery, and the knowledge of facts are of little avail,—that deep, constraining principle is—the LOVE OF CHRIST. We must point our children and youth to the Lamb of God who taketh away the sins of the world. They must be missionaries of the Cross, and to be such they must know the power of the Cross in their own souls. They must feel to some moving extent the obligations they are under to the Saviour who loved them and gave Himself for them. It is this sense of obligation to Christ for His amazing love, and for the great salvation purchased by His blood, that makes missionaries. It was this that led the sainted Hoffman to become a missionary. It is recorded in his diary that about the time he entered the ministry he spent the whole of Passion week in contemplating the sufferings of Christ; and his heart was so melted and overwhelmed with a sense of his obligations to Him, that he determined to be a missionary, and

chose Africa as his field of labor, because it was the most unpromising. And for seventeen years he labored there, as we all know, with great success; and the light of his holy and devoted life will never fade from that land.

With such a spirit the missionary work is no romantic thing, but a solemn, living reality growing out of deep heart yearnings for the salvation of those for whom Christ died.

It is this all constraining sense of obligation to Christ that we need at the present day in order to swell the ranks of laborers in the Lord's vineyard. With all our light and all our blessings we have need to ask ourselves the question, "Have I been truly converted to Christ? Have I been led to such a sense of sin as rightly to appreciate the preciousness of the great salvation which is in Christ? Do I truly love the Saviour? If I do, what have I done; what am I doing; what can I do to show that love, and to repay in some slight measure His unspeakable love for me?"

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine  
Demands my life, my soul, my all."

---

#### WITHHOLDING AND GIVING.

Henry Rogers, the author of the *Eclipse of Faith*, mentions the case of a man who always gave a guinea to each of certain good objects. This person at length received a bequest which he said "might be made the basis of a fine estate." He became possessed of the idea of increasing—rather that possessed him. When asked the next time for his donation, though none was justly expected, he declined to give anything, stating as a reason "that now he had something considerable in hand, and there was a satisfaction in making it more. Before, there was no such object in keeping, so he freely gave; now there was an object, and every little he kept told on the result." Just here we have the secret why some men prospered in the world are proportionably slender givers—often the most grudging and stinted in their giving, while those who have made up their mind to do good in the land and trust God to be fed, are most liberal in their benefactions.

An illustration of this trust in God and liberal giving is afforded by the case of a merchant in London, who was called upon by Mr. Roe, the agent of one of the many Christian undertakings in Ireland. Mr. Roe called at the office just at the moment the merchant himself arrived. He presented his note of introduction. The merchant, after reading it, said: "I shall be happy to give you ten pounds." He drew forth his check-book, and while writing the check it occurred to him that if this work were really the cause of God he was disposing of it too hastily in order to enter on his own mercantile pursuits—a pile of letters still unopened lying before him on the table. Hence handing the check to Mr. Roe he remarked: "If it would not detain you too long to open my letters and set my clerks at work,

I would wish much to converse for a little about the object which you have undertaken to plead." Of course Mr. Roe gave a willing assent. The second or third letter opened by the merchant appeared more than the others to rivet his attention; his countenance became somewhat overcast. He laid it down by itself, and, after going through the other letters, he again took it up and reperused it. Then, turning to Mr. Roe, he observed: "This is the most serious letter I have ever received; it announces to me that one of my most valuable vessels, with its entire cargo, has been entirely lost;" while in the same breath he said: "Perhaps you will give me that check!" The Irish advocate felt half inclined to regret he had been detained as he saw the merchant tear up the check and throw it into his waste basket. The merchant took up his check-book again, and, after filling an order on his banker for one hundred pounds, he presented it to Mr. Roe making this remark: "Were I to minister to God of the substance with which he has so liberally endowed me after the fashion I was then doing, I should deserve not to have a vessel left upon the waters."

There are hints in this incident, not only as to the way to give thoughtfully and bounteously as to the Lord, but also as to the way to improve losses. The winds and the waves, the flames, the hearts of dishonest men, all circumstances giving prosperity and adversity, are in the hand of God. "Trust therefore in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

---

#### *STIRRING WORDS FROM A BISHOP.*

The Rt. Rev. Bishop McIlvain, in his last annual address to the Ohio Convention, made use of the following stirring words in reference to the increase of the missionary spirit in the Churches. It applies to all dioceses and all parishes, and although it has appeared in the public prints, it will bear to be read again, and we insert it here in order that it may be read, not as a part of an address, but as an appeal to the whole Church, and in connection with other missionary thoughts that are presented with the hope of awakening renewed interest in the cause:

There is nothing we so much need for the spiritual life and power of our Church, in all her parish work, in the growth and efficacy of the gospel in the hearts of individual members, in the combined agency of the ministry and laity of our several dioceses, for the carrying on of the great purpose for which God has established His Church on earth, and has made us part and parcel thereof, as a great increase of a spirit to pray, and labor, and give, and deny ourselves, and carry on enterprises, local and general, for the warfare of the Kingdom of God against the powers of darkness that reign so awfully in this world; for the extension of the light and privileges of the Gospel far and wide, and, as consequent thereon, the building up of the Church of Christ in purity, in order, and in truth, as "a city which hath foundations, whose builder and maker is God." We have great reason to be humbled before God for the grievous deficiency of our Church in regard to this very spirit; that so little is given, so little done, so little

attempted to be done, outside of the limits of each parish, and of its local claims. It is not wonderful that God sends forth no more laborers among us, (speaking now of our whole Church,) when we seem so little affected by a view of the magnitude of the harvest, and manifest no more zeal and earnest desire that it may be gathered in. There is great responsibility on each minister in this respect. There is great responsibility on our leading laymen in this respect. Let us not wait to see a general rising up of a new missionary spirit throughout the Church, before we begin, in each diocese, in each parish, in each heart, to put on newness of life. "Behold how great a matter a little fire kindleth." If the component parts of the Church wait for the whole body to be revived before each shall bestir itself, our dullness and deadness and shame will continue. If each minister and local communion will resolve, in the strength of God, to stand in its lot and obtain from Heaven the breath of vigorous life, and do its best for the work of the Gospel, that it may have free course and be glorified, then the whole Church will be awake, and a current of a new existence will flow through all her channels, and the little fire, as it seems when measured by each separate locality, will be a great flame of combined zeal and devotedness to God and His Gospel and the salvation of mankind. Then will laborers be sent of God. Then will parents desire and pray for the pleasure and honor of having sons in the ministry, instead of amidst the competitions of worldly business and those mighty temptations to money-idolatry which so often "drown men in destruction and perdition." Then will our Sunday-schools be nurseries of future laborers for God, and our laymen will count it the greatest value of their worldly acquisitions, that by them they are enabled to do the more for the spread of the Gospel and the glory of Christ their Saviour. Oh! for the mighty power of the Holy Ghost to come down upon our Churches in all our dioceses; that primitive institutions may be filled with primitive devotedness, prayerfulness, love, zeal, self-denial and work; that the sign of the Apostles may be upon us, not only in external order and polity, which may be only our greater condemnation, but in those abounding "fruits of righteousness which are by Jesus Christ to the glory and praise of God."

---

*"BLOW THE TRUMPET IN ZION."*

JOEL ii. 15.

The following passage is from a work by the Dean of Gloucester, which a friend has pointed out to us:

Awake, arouse! be up, be doing. What! shall souls perish while you sleep? Shall hell enlarge its borders while you loiter? Shall Satan push on his triumphs, and you look on indifferent? Shall superstition thrive, and you be silent? Shall ignorance grow darker, and you care not? Forbid it, every feeling of pity, tenderness, humanity, compassion. Forbid it, every thought of a soul's boundless worth. Forbid it, all the unutterable wonders wrapt in the name of eternity. Forbid it, every pious wish to snatch immortals from undying woe, and to upraise them to undying bliss. Forbid it, all your love to Jesus' glorious name—all your deep debt to his atoning blood—all your delight in his appeasing cup.\* Forbid it, all your hope to see his face in peace, and sit beside Him on his throne, and ever bask in heaven's unclouded sunshine. Forbid it, your deliverance from hell, and your title-deeds to heaven. Forbid it, your constant prayer, "Hallowed be Thy name; Thy kingdom come; Thy will be done." Forbid it, your allegiance to His rule—the statutes of His kingdom—the livery

\* Matthew xxvi. 39, 42.

which you wear. Forbid it, his awakening example—His solemn and most positive command. Forbid it, every motive swelling in a Christian heart. Up, then, and act. Soul-death meets you at each turn. The world in its vast wilderness perishes untaught. The spacious fields are neither tilled nor sown. The many millions are heathen, and therefore rushing hell-ward. Help, then, the missionary cause. You may—you can—you should. The need is for men, for means. Can you go forth? Let conscience answer. If not, you yet can pray and give. Write shame, write base ingratitude, write treason to Christ's cause on every day which sees no effort from you for the heathen world.—*The United Tribes, by Dean Law, p. 254.*

---

#### A NATIVE EPISCOPATE.

In an address delivered at the last annual meeting of the English Church Missionary Society, Sir Herbert B. Edwards said: "I urge your missionaries to develop and complete the native churches—to bring forward native pastors for ordination, and where these have been secured with vast congregations of native Christians, as in Tinnevely, give no rest to the bishops of India till they consecrate a native bishop, and leave the native Christian churches to walk alone. Christianity will then be more indigenous in India than Mahomedanism has become in eleven centuries; for, instead of being propagated by the sword of the stranger, it will be preached by the natives of the soil."

Two years previously to the delivery of this address, the senior missionary of the Church of England missions in Tinnevely, (the Rev. J. Thomas) who has been of late in charge of congregations numbering twelve thousand converts, proposed to the Committee at home the immediate appointment of a native bishop, not having authority over Europeans but over the native church only, to whom should be transferred the self-supporting congregations and native pastors.

"I should be prepared," wrote Mr. Thomas, "to hand over to him at once fifteen or twenty of my best congregations, and make the utmost endeavor every year to increase the number as contributions increased. Other districts might be willing and able to double this number, and there would be at once, not a mere nucleus of a native church, but a goodly number of congregations to be superintended, which would form by no means an insignificant episcopate. . . . While the native bishop would be entirely independent of the European clergy, they would be able to assist him and strengthen his hands in a variety of ways, until the time arrived to withdraw altogether. The native church would by this means be materially strengthened, and experience would be gained by the bishop, native clergy and catechists, in self-government and management of their own affairs. A great Increase would, I am persuaded, soon appear in the number of ordained agents not men who aspire to European views and habits, but men who would be *veritable native pastors*, in charge of one or two congregations, with moderate salaries, not necessarily very much above what the catechists receive now, but enough to keep them respectably in a relative position to their flocks."

A copy of Mr. Thomas' letter having been submitted by the Committee to the Bishop of Calcutta, he expressed his disapproval of separating Europeans and natives into different churches, and advocated the consecrating of natives as coadjutor, or assistant bishops, and not as diocesan bishops. The following are his remarks upon the subject:

“Would not one way of meeting Mr. Thomas' views and removing my objections be, to consecrate a native as coadjutor to the Bishop of Madras, with such work as the diocesan bishop assigns to him? And it might be agreed that he should receive a salary from the Church Missionary Society, or from the Church Missionary Society and the Society for Propagation of the Gospel together, on condition that he ordinarily resides in Tinnevely, and takes the charge of such native congregations as are handed over to him. Then he might also be employed in travelling at intervals about other parts of the diocese, and confirming the Tamil congregations more frequently than can be done now. He should be consecrated by the Metropolitan and two of his suffragans, and not removable without the Metropolitan's consent. In this way the geographical difficulty would be obviated, my serious objection to separating Europeans and natives into different churches would be removed, the general influence and supervision of the Bishop of Madras would be retained for Tinnevely, and the native bishop's position to the English Missionaries residing near him would be less ambiguous than on any other plan. Doubtless the question of discipline in connexion with such a bishop must be carefully considered, as we learn to our cost from the mass of troublesome technicalities now before the Privy Council, and I have no doubt that an Act of Parliament would be necessary. It seems to me that power might be given to the Metropolitan, on the application of any diocesan bishop, with the sanction of the Crown, to consecrate such a coadjutor to the diocese of the bishop making the application, Government not being charged with his salary. In this way I might myself hope some day to have both a Bengalee and Hindustanee coadjutor. It seems to me that some such plan as this would be at once most ecclesiastically correct and practically useful.”

The Committee in London have resolved that this subject shall be brought under the notice of the Government, with a view to the adoption of ulterior steps. “The time is come,” says the *Church Missionary Record*, “when the native Church requires to be led forth into more active missionary life, and this can only be done effectually by the appointment of native Bishops.”

---

#### COSTLY OFFERING.

The Rev. C. M. WILLIAMS, Missionary Bishop elect to China, relates the following incident worthy of commendation. Such manifestations of love and earnest zeal for the cause cannot but have their influence for good:

“When in Rome, Georgia, I received nineteen dollars and fifty cents for the Japan Mission, which I shall hand you on my arrival in New York. On account of the depressed state of the parish, and the many more pressing calls on the members for other charities, no special collection for missions was taken up. One fact—though the amount given was but small—is worthy of being mentioned as a pleasing evidence of interest in the good cause. Two little girls of the parish gave me each a half-dollar in specie, which they had kept carefully stored away through the war. It was probably the only silver they saw during the whole time.”

## MISSIONARY CORRESPONDENCE.

## AFRICA.

## JOURNAL OF THE REV. THOMAS TOOMEY.

REV. AND DEAR BROTHER: It is with thankfulness to Almighty God for the blessing of health, and His continuance in blessing us in our work, that I forward you the following report. As you will see, our services have been regularly kept up since the departure of the bishop, and the more recent departure of the Rev. Mr. Duerr; and there is generally a spirit of devotion and order in our congregation, and the general prospects are encouraging. And there are in our church a few pious and intelligent members, who are doing what they can for the spiritual welfare of souls. May the glory be His, who has given them willing hearts to labor for souls.

*Rocktown Station, March 11th, 1866, fifth Sunday in Lent.*—Seven A.M., lectured in boy's school-room from the Collect, Epistle, and Gospel, for the day. At half-past eight went to one of the heathen towns, and preached to a large congregation of men, women and children of all ages, from Matt. vii. 14–16. Returned to the station, and at half-past ten preached to a good congregation in the chapel from Jno. v. 3. The congregation consisted mostly of young people from the towns, and mission family, and Christians from the village. Three P.M., superintended the Sabbath-school, heard a Bible-class, lectured the school by asking general questions on the sermon preached in the forenoon, to which they answered in an intelligent manner, sang a Grebo hymn and dismissed. Seven at night, lectured at the station from 1 Thes. ii. 13.

*Monday in school* with a Bible-class of five youths, viz., Joseph Simpson, Herbert Page, Denis Pinkett, Lewis Cook (colonist, and supported by the missionary), and Harris Savage; the last is a bright and sensible boy. Between the hours of eleven and one o'clock, hear the larger boys, recitations in Bible history, gram-

mar, philosophy, reading and spelling: this, in connection with my other duties, is my every day work. Afternoon, received visitors from the surrounding towns, with whom I conversed concerning my sermons to them on the previous Sabbath. Recited Grebo lessons to Mr. Bedell.

*March 18th, fifth Sunday in Lent.*—Seven A.M., met scholars and mission family in the school-room, and occupied one hour in explaining the Collect, Epistle, and Gospel for the day; after which, went to a small town, and preached to one old man, a few women and children, from Mark viii. 36; from there went to another town where we met several head-men, and many children, to whom we preached about the Sabbath, &c.; they were attentive, and confessed shame for neglecting the things of God, and promised to do better. We prayed for them, and left for home. Half-past ten, G. T. Bedell read the Grebo service in the chapel at the station; and, again for the third time, I preached to the mission family, Christians from the village, head-men, women, and children from the heathen towns, from Psalm xix. 7. The text was suggested by a conversation which occurred on the beach the previous day, between some of our Christians and the heathen people. Half-past two, opened Sunday-school, taught a Bible-class, and at the close catechised the school on the text and sermon of the morning; sang 49th Grebo hymn, benediction, &c. Half-past seven at night, conducted English service in boys' school-room, and preached from Exod. xxiv. 1–9, to mission family and scholars, dwelling especially on the latter part of the 8th ver.

*Monday.*—Went by sea, in canoe, to the Cape, to see the Bishop and Mrs. Payne before they leave for the United States; Mrs. Payne I found sick at the asylum, Mrs. Hoffman in bed very sick, severely salivated by the doctor to save her life:



she has been since the death of her husband a great sufferer, but she is a patient, willing sufferer. The Bishop was in good health; we do not know how much we love and esteem him till we are called to separate from him.

*Saturday.*—All the past week has been occupied with the school, and visiting the surrounding heathen town. I am fully occupied from six A.M. till eight at night. Phil. iv. 13 is our strength and comfort in sowing the precious seed.

*Sunday next before Easter.*—Seven A.M., lectured from Collect and Epistle in school-room. Half-past eight, went in company of Bedell, my interpreter, to Newūke; met many of the headmen under a spreading tree at the entrance of the town;—had a talk with them while the bell was passing round the town to call others. About fifty gathered round me, of men, women and children. Preached to them from St. Luke xxiii. 40, “Dost not thou fear God, &c. They gave good attention to the word spoken. After sermon kneeled in their midst and prayed. Our cushion was the soft white sand, which was much more comfortable than the hard rocks on which we have to kneel often. They asked why we kneeled to pray? We answered by asking another question, Why did they take off their hats when they enter the cabins of vessels? Because they are big men, superior to us, was the reply. So when we pray before the great King of kings, and Lord of lords, it is right and becoming that we uncover our heads, and kneel before Him. After spending a delightful hour instructing these ignorant people, we passed to the next small town, where we met fifteen persons, to whom we preached the word of life, and exhorted them to keep the Sabbath-day holy; reached home at ten o'clock, and at eleven preached in the chapel (which was half-filled with mission family, Christians, scholars, head-men, and children from the heathen towns,) from Isa. liii. 10, showing the untold suffering of Christ, bodily

and mentally, its design, the putting away of sin, and the introduction of salvation, &c. One o'clock afternoon, walked to Fishtown, four miles from here. This station is in the charge of Mr. and Mrs. Joseph Harmon, colonist, both steady, pious people. Found all well at home. Had much religious conversation with all at the station, and at four P.M. conducted an English service, and preached in the school-house from St. John ix. 25, especially dwelling on the works of the true child of God. Returned home at half-past seven, and found Mr. Bedell delivering a lecture in school-room. Felt tired, but rejoiced to know that I had done something for the Lord and the good of His people.

*Wednesday before Easter.*—After morning service, went to the Cape to see Mr. Bacon concerning one of my boys, who wants to learn the carpenter trade; succeeded in making proper arrangements with Mr. Bacon for the boy: he goes Monday next to his new house and occupation. Mr. Bacon belongs to the Church, and the boy will have the advantage of morning and evening prayers in the family.

*Good Friday.*—Preached in the chapel to a small congregation.

*Easter morning.*—Lectured at seven A.M. from the Collect and Epistle; scholars committed to memory the Collect. Half-past ten, preached in the chapel from Matt. xxviii. 6, to villagers, head-men, and mission family. Half-past twelve, started for Fishtown—one hour and a half's walk. Reached there in time to take part in the Sabbath-school. Taught a Bible-class; lectured the school; heard scholars repeat portions of Scripture committed to memory; and some more remarks; dismissed the school, and after a short rest assembled for Divine worship. Conducted English services, and preached to a full congregation in the school-room, from Col. iii. 4. All were exceedingly still and attentive, and felt the word spoken. Visited

Mr. Boyd and family, and was glad to see Christian cleanliness in his house and around his dwelling. Returned home, had half an hours rest; read the evening service, and lectured from Acts ii. 22-24. Thus, God this day has enabled me in faith to sow the good seed; to His name be all the praise. Amen.

*April 8th.*—Occupied with Convocation services, &c.

*April 15th, second Sunday after Easter.*—Rose with severe headache; was refreshed by the morning's religious exercises; as usual, spent an hour with the scholars and mission family; boys committed Collect. Eight o'clock, in company of my interpreter, visited one of the native towns. Most of the people were on their farms. Got together a congregation of fifteen, young and old, to whom we preached from St. Mark i. 35. One man made an attempt to hide, who was called by another to the meeting, saying, "Come here; this is God's day; it is God's time; it is holy, it is sanctified; come and hear this Godman." As we got nearly through with the service, a heavy rain came on which broke up our meeting. We took shelter in a house, where again we had an opportunity of instructing the ignorant in the ways of God. One man shook my hand, saying, "I will try to pray to God like Jesus." On our way home got thoroughly drenched with rain. A change of clothes, and at half-past ten preached from Phil. i. 27. Besides those connected with the station, three old men were present from the towns. Gave Bible lessons to scholars, the larger of whom each commit seven verses of a chapter in the New Testament, and the smaller five verses each. Fifteen scholars from the school and village assembled at half-past two o'clock: all committed their verses very correctly. Seven at night, read the evening Church service, and preached from Col. i. 9-10.

*Sunday, April 22d.*—Lectured from Collect and Epistle. Sick, not able to

visit the heathen towns. Many of the young men from Cavalla present at our morning lecture. Half-past ten the Rev. C. F. Jones preached in the chapel to a good congregation. Felt better in the afternoon. Left Sabbath-school in charge of Mr. Jones, and walked to Fishtown. Here I met several young people from the colony who attended our afternoon service: preached from Phil. i. 27. This is a fine field of labor for a faithful missionary. Mr. Harmon, a colonist, is faithful in the discharge of his duties here, and Mr. Samuel Boyd gives good attention to his school of ten boys. We were all edified by the services, and the Christians were glad of my visit. Returned home by moonlight, and found Mr. Bedell, my interpreter and catechist, delivering a very animated lecture on the first chapter of Colossians, it being the second lesson for the evening as appointed in the calendar.

*Wednesday, April 26th, Saint Mark's day. Seventh anniversary of Saint Mark's Hospital.*—Rev. Mr. Duerr's sudden departure from the mission left everything unprepared for its celebration; yet, by the hand of our God being upon us for good, we had a "good day." By many self-denying efforts we got all things ready, as far as could be expected from the trying circumstances under which we had to labor. At ten o'clock A.M., a small procession formed at the hospital, and moved on to St. Mark's church, where we were glad to meet the President of Liberia, and other officers of the government, who were on a visit at the Cape. It being a very busy day in the colony settling difficulties between the natives, &c., we feared the meeting would be small: we were agreeably disappointed. The meeting was large and respectable. All the officers connected in any way with the institution were present, with only one exception. The morning services were read by Rev. Mr. Ferguson; the 115th hymn was sung, when I delivered the annual address. The 116th hymn was sung, and Mr. James Adams

delivered a short but very appropriate address. We extended an invitation to the President of Liberia to speak, which he accepted, and oh ! what a speech. Truly, out of the abundance of a full heart his mouth spoke. He was animated, and words flowing from the feelings of his *Christian heart*, easily found their way to our hearts. He said he often heard of the institution ; longed to see it ; and he thanked God he had not only seen it, but also to day saw its officers, and heard how it was conducted. He pledged himself to do all he can for its support. He spoke of the many improvements at Palmas, especially among the natives, and of what the mission had done in training and educating their young men and women to be useful members of society : and what surprised him more than anything else, was to find a native lad, from Cavalla, able to play on the pianoforte. He could scarcely believe himself, but the fact was before him ;—he saw a native Christian youth with his own eyes play music, and others of them sing the songs of Zion. He thanked God for this, and for the erection of Saint Mark's Hospital, and all other improvements at Cape Palmas. After the President's address, the officers of the institution went to business, and the native young men from Cavalla, Hoffman, Rocktown, and Fishtown stations retired to the Hon. J. T. Gibson's house, which is close to the church ; played on the pianoforte, and sang hymns, which was lively and pleasant, as it could be heard from the church. A collection of \$50.00 was taken up at the meeting for the hospital. At three o'clock afternoon, the President, Private Secretary, and officers connected with the hospital dined with Mrs. Hoffman at the asylum. After the hospital was inspected by the party, the President expressed himself entirely satisfied with the building, and the comfortable apartments provided for the sick. The President throughout the day made himself pleasantly agreeable. Seven

o'clock at night, had holy communion at the asylum for the mission ladies who are, by sickness, prevented from attending church. This was a precious little meeting with God's dear afflicted ones, who count not their lives or health dear unto them so they may labor for Christ. Surely, I may say, "Goodness and mercy have followed me this day, and caused all things to work together for good, far beyond my most sanguine expectations : to His name be all the glory."

*Friday 27th.*—One o'clock in the morning, called out of bed to visit one of our Christian young men in the village, who was accidentally burned with powder. He got up to light a lamp, and while blowing a piece of fire, a spark got into some powder lying on a table carelessly. He is burned from his knees to the top of the head. He was naked when the accident occurred. Surely, we do not know what a day or a night may bring forth. "Prepare to meet thy God" is a text, and a duty, too seldom considered by the dying sons of Adam, liable to accident and death continually.

*Sunday 29th, fourth after Easter.*—As usual, spent an hour with the scholars who memorized the Collect for the day. Eight o'clock, went to one of the heathen towns ; met about thirty persons, to whom I preached from Mark x. 51, 52. Congregation attentive, especially one woman who marked attention to the words spoken. Mr. Joseph Elliott, our new teacher, and Mr. Bedell went to another town, where they met the king, several of the leading men and children. They report a good congregation. Mr. Elliott is a pious young man, lately from the West Indies. He is here at Rocktown, and takes charge of the training school. He is a willing, faithful workman in the Lord's service. Half-past ten, preached in the chapel from Psalms cxx. 6-9. A thanksgiving sermon for the peace partially effected by the President while at Palmas, between the hostile natives. Oh ! that the fruits

of righteousness and peace may be sown in peace of them that make. Amen. *Sunday-school*, at half-past two, scholars divided into four classes,—two Bible, and two in small religious books and catechisms. My interpreter went to one of the towns to hold religious services while we were in school. I catechised the scholars on the text and sermon of the morning. At night read service, and lectured from 1 Thes. iii.

*May 2d, Wednesday.*—Had special services for communicants of Rocktown and Fishtown—the latter attended by special invitation.

*Thursday.*—Administered the Holy Communion to the members of both stations at Rocktown—sixteen in all. We felt God was in very deed in midst. Addressed the communicants, and again preached at night to all the members.

#### SCHOOL EXAMINATIONS.

The Rev. Mr. Toomey gives, in one of his letters, the following encouraging account of School Examinations:

“The examinations of the different schools of the mission were witnessed in the middle of June last. The schools are steadily advancing in knowledge, &c. The teachers show faithfulness in their duties, the best and most practical evidence of which is the improvement of the scholars, with which we are well pleased.

“The native youth in our schools are so far advancing as to cause fear in the colony, that they will by and by outstrip the youth of the colony. This fact has been alluded to by the intelligent portion of the colonists, who have proposed to deliver lectures to the colonial young men, to arise from their present state of ignorance, which is seen in the community, and felt to exist among them. The fear is expressed that if the young men of the colony do not make an effort to acquire knowledge, the young men of our mission will supercede them in the gov-

ernmental offices. At the examinations of the Mount Vaghan High School, very animated and appropriate addresses were delivered by the Hon. J. T. Gibson, Hon. John Marshall, Rev. Thomas Fuller, Methodist Minister, and Rev. B. Hartley. The high school is advancing under the diligent and faithful labors of the Rev. Mr. Ferguson.

“The training school for the youth of our mission was examined by Mr. Joseph Elliott, its teacher. He is from the West Indies; a young man of intelligence and piety, who understands the art of teaching in the English branches thoroughly. The examination was a credit to himself and scholars. The training school being thrown upon my hands so suddenly, and not being prepared, I had to take it into my own house under great inconvenience, but now I am having a comfortable native built house erected at a cost of—say between seventy-five and one hundred dollars. Here we have boys from Webo, and beyond Krebo, Grahway, Berebe, and Rocktown, learning useful knowledge to fit them in future to be ministers and teachers, &c. One is now a candidate for the ministry, and another expresses a desire for the ministry, and a couple to be teachers, &c. They are all diligent in their studies and give general satisfaction.”

#### CHINA.

##### LETTER FROM THE REV. A. C. HOHING, SHANGHAI.

My hope of reaching China safely has been realized, thanks be to God. We arrived here last Wednesday (the 27th of June), having been on board ship no less than one hundred and sixty-five days. How glad we are now you may imagine. I am sorry to state that our voyage, in many respects, has been a very unpleasant one.

While on sea we encountered some very severe gales. In steering eastward, in south latitude forty degrees, we experienced

stormy weather for about four weeks, and lost two men, who were swept away by the rolling sea. I saw them both sink. A very sad spectacle to see these young men struggle in vain to reach the ship! While in Java sea we escaped also a great danger, which, however, by the prudence and courage of the Captain, was timely averted. An English ship drove so closely upon us one night that both vessels touched each other. Every one was called on deck; the tumult I shall not forget very soon. Thus, you see, we have every reason to be thankful. Since our arrival here I have been busily engaged in repacking boxes and trunks. Great many of our articles we took along have been damaged. While at Cuxhaven, I took about one hundred and fifty dollars worth of furniture aboard ship, but all of it is broken in pieces and ruined. As soon as I have things somewhat in order again I shall go off, which will be perhaps next week. I shall have no rest until I am settled in Pekin. There is at present no sailing vessel in the harbor for Tieutsin. The passage in one of them would certainly be much less than going in a steamer, and I would like to save the Committee all unnecessary expense. A. A. Hayes, Esq., one of the Trustees here, has invited me to consult with him on this matter to-morrow.

A few days ago I visited the Chinese city in company with another Missionary. While there, I often thought if the members of the Church in the United States could behold with their own eyes what a hold Satan has on this poor deluded people, they would all say, if they indeed loved their Master, "Do not give up the work in China."

A few hours spent in this city will make one at once acquainted with the work to which I, with God's help, have determined to devote the remainder of my life. The work of our brethren I dare say has not been in vain. And what can any one desire more? We can see the pleasant fruit of their labor, and even if we could

see none, it would still be a question whether we would dare to leave these people to themselves; and it would still be true what a pious old minister told me before I left Germany: "If you faithfully labor, doing all you can, and yet see no fruit at once of your labor, hold out, be not discouraged, and thank God. He often wills it so in order to keep us in humility, and try us whether we can work in faith and patient continuance. He hides the fruit, but the seed once sown will spring up and you shall see the fruit of your labor when they rest from their labor and their works do follow them."

May this beautiful sentence, the best commendation for a missionary, never be said in vain over the earthly dust of any of them.

The mail closes this afternoon, so I must break off for this time. It is the only letter I am able to write, on account of being always engaged in something. I pray, therefore, to be excused, begging a kind remembrance to the members of the Committee, Rev. Dr. Muhlenberg, Rev. J. Liggins, and all the friends in the Bible and Mission House. Mrs. Hohing sends her best regards to you.

#### FAITH AND HOPE.

THE following extract from a letter from Rev. E. H. Thomson shows with what faith and patience the little band of missionaries in China labor and hope:

"I should love to see a good working set of men here. I will hope on. Our Chinese, Chai, Kiung, and Hoong Neok are a great comfort to me. The Lord has given me a good sensible wife, ready to aid me as far as I will let her.

"I must be thankful, then, and pray He may bless us even though we be not a strong band. But do not let the Church forget us.

"All is looking quite cheerful in the mission. There are several applicants for baptism, and our schools have more scholars than we can well teach."

## MISCELLANEOUS.

**BUDDHIST TEMPLE, CEYLON.**

China is the great land of Buddhism; but about a million of Buddhists live in Ceylon. Their temples stand in the most beautiful situations. Waving cocoanut palms, broad-leaved bread-fruit trees, flowering shrubs, with sweet-scented blossoms, surround the temple-court, and astonish the visitor by their loveliness. But enter the court, and what a contrast! What do we see? A long narrow room, with no light but what struggles in through the door, or sometimes arises from a few dim oil-lamps; a shelf running from end to end of it; a huge image of painted clay, more than forty feet long, lying stretched upon the shelf, with fixed, staring eyes, as if quite unconcerned with all things round about; and a heavy, oppressive smell of smoking lamps and dead flowers, that have been offered to the image, reminding one strongly of the spiritual death and darkness of the blind worshippers. The progress of the Gospel among these Singhalese has been but slow; yet here, too, God has not left himself without a witness. About fifteen thousand of them have become Christians; and there are a good number of native ministers.

**BOMBAY AND WESTERN-INDIA MISSION.**

THE AFRICAN ASYLUM deserves a word of notice. There has not only been a considerable increase in the number of children—fifty-five during the year—but the results the Institution has begun to produce are significant of its importance in connection with Missionary operations in East Africa. Last year we sent out three youths to labor under Mr. Rebmann at Mombas, and good accounts of them have reached us from time to time. At the close of this year (1865) nine of the elder youths responded to Dr. Livingstone's call, and volunteered to accompany him in his exploratory tour in East Africa. Most of these had completed, or nearly so, their term of apprenticeship in the Industrial Institution. They are intelligent young

men, and have borne a good character with us; and I trust they will prove themselves valuable assistants to Dr. Livingstone in his pioneering labors. At present, sixteen lads are apprenticed to Messrs. M. Goray & Co. in the Industrial Institution; two are in training as teachers, with a view to East Africa, and the rest are at school.

The African Asylum has assumed an importance which I scarcely anticipated when, five years ago, I consented to take charge of it from Government. It seems that, in a way not thought of by us, it has pleased God to give the Church Missionary Society a chief share in the work of carrying the Gospel to East as well as West Africa, thus adding fresh significance to the designation which was given to the Society by the faithful men who founded it.

I am happy to add that the Government of India has made me a liberal grant for building purposes, to enable me to provide additional school and house accommodation, which the large addition to our numbers has rendered necessary. The only stipulation is, that I am to provide suitable accommodation for one hundred and fifty inmates of the African Asylum.

**SUCCESS OF THE NATIVE MINISTRY.**

Twenty years ago a native ministry was regarded as an experiment to be cautiously entered upon, with a long diaconate and an European superintendent. The Society has now had the experience of about eighty ordained native teachers in nearly all the Missions of the Society, and every year has given accumulated proof that they are enabled to fulfil the ministry they have received of the Lord. Some have proved powerful preachers, able to rivet the attention of, and to edify the largest congregations; others have been skillful and wise pastors of a flock and helpers of their faith. Judged by the Anglo-Saxon ideas, they are sometimes pronounced unable to stand alone; but judged by a larger and wiser rule, they are found to be fully qualified for standard-bearers in a native church, and their efficiency will increase in proportion as they are instructed in biblical knowledge, and accustomed to co-operate in council and in the ecclesiastical administration.—*Rev. Henry Venn, B. D., Sec. of the Church Missionary Society.*



BUDDHIST TEMPLE, CEYLON.

**THANK-OFFERING FROM MISSIONARIES.**

Missionaries are often regarded as objects of compassion. "They have left country and friends, with all that is most dear in this world; and years of trial and loneliness are before them, with little or nothing to relieve the dreary monotony." Such is the view which multitudes take of this manner of life. How do missionaries themselves look at the subject! "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." This is their answer. And not only so, you will often find them presenting their thank-offerings to the God of missions for the high privilege which He has granted them. An excellent brother and his wife recently sent fifty dollars from Mount Lebanon, "for having been permitted to labor for twenty-five years in the missionary field." That brother is no longer among the living; the Lord has taken him to his rest. A teacher in Ceylon has given one hundred dollars to the Treasurer of the Board "for the privilege of laboring fifteen years among the heathen." A good brother in Southern India has paid five hundred dollars into the treasury, as the "thank-offering of a missionary." Surely, such persons are not objects of compassion.—*Journal of Missions.*

**ENTHUSIASM.**

It was poetic fervor which sustained Dryden in a fortnight's frenzy, when composing his ode of St. Cecilia's Day, heedless of privations which he did not as much as perceive. It was classical fervor which for six successive months constrained the German scholar (Heyne) to allow himself no more than two nights of weekly rest, that he might complete his perusal of the old Greek authors. And it was scientific fervor which dragged the lazy but eloquent French naturalist (Buffon) from beloved slumbers to his still more beloved studies, for many years together. There is no department of human distinction which cannot record its feats of fervor. But shall science with its corruptible crowns, and the world with its vanities, monopolize this enthusiasm? If not, let each one consider what is the greatest self-denial to which a godly zeal has prompted me? Which is the largest or greatest work through which a holy fervor has ever raised me?  
*Rev. James Hamilton, D.D.*

**BAPTISM OF EIGHTY-TWO TSIMSHEAN INDIANS BY THE BISHOP OF COLUMBIA.**

The Bishop of Columbia returned on Wednesday in H. M. S. "Sparrowhawk," from Metlahkatlah. The practical work of Christianity steadily advances in that interesting settlement, as shown by the order and industrial prosperity of the inhabitants, as well as by their cessation from all heathen habits, and adoption of the moral and religious regulations of a Christian community. Indeed, from all accounts, a Christian village so well conducted would be a rare sight in any land. Assisted by Mr. Duncan and the Rev. A. Doolan, the bishop carefully examined some hundred adult catechumens, and ultimately admitted to baptism sixty-five women. Besides the adults, the bishop baptized, on Whit-Monday, seventeen children of Christian parents, making in all eighty-two.

As the greater part of these had been preparing for this step for several years, and were required to give proof of both knowledge and sincerity, the occasion may be considered to mark a substantial progress in the good work at Metlahkatlah, gladdening the heart and strengthening the hands of the devoted Duncan.

**THE QUEEN'S BIRTH-DAY AT METLAHKATLAH.**

It had been usual every year to keep the Queen's birth-day at Metlahkatlah. The presence of a ship of war induced Mr. Duncan to resolve to observe the festive occasion a few days earlier than customary. By the kindness of Captain Porcher, of H. M. S. "Sparrowhawk," he was enabled to do this. At an early hour, on the 21st of May, a party from the ship decorated the bastion and the principal building with a festoon of flags of various nations. The day was perfect, the sun shone bright, and all the beautiful scenery of islands, placid sea, and distant mountains, contributed to the delight.

In the evening, before the exhibition of a magic lantern, a public meeting was held, at which were present Captain Porcher and several of his officers, the Bishop of Columbia, the Rev. A. Doolan, and Mr. Duncan. Addresses were delivered, to which the Indian chief men replied. The following are the brief words of three of these:

*Kemskah*—"Chiefs, I will say a little. How were we to hear when we were young



what we now hear? And being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide which is too strong for it. We struggle, but in spite of our efforts we are carried out to sea. Again, we are like a youth watching a skilled workman. He strives to imitate his work, but fails: so we. We try to follow God's way, but how far we fall short! Still we are encouraged to persevere. We feel we are nearing the shore. We are coming nearer to the hand of God—nearer peace. We must look neither to the right nor left, but look straight on and persevere."

*Thrak-shah-kaun* (once a sorcerer)—“Chiefs, I will speak. As my brothers before me have entreated, so do ye. Why have you left your country and come to us? One thing has brought you here. One thing was the cause—to teach us the way of God, and help us to walk in it. Our forefathers were wicked and dark: they taught us evil; they taught us ahlied (sorcery). My eyes have swollen: three nights I have not slept. I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own

hearts. God has sent you. I am happy to see so many of my brothers and sisters born to God. God has spoken to us: let us hear.”

#### ON GIVING A TENTH.

If a Christian may lawfully devote less than a tenth of his income to holy purposes, then Christianity has lowered the standard of a virtue, and that the virtue of liberality. The Jew who gave less than one-tenth was branded by his religion a sinner. And is it come to this, that our religion of love and sacrifice lets down the standard of this special virtue below the point where it stood when she came to warm our world? We know the ten thousand contrivances to escape from this conclusion. But, however often you cite the difference between an agricultural and a commercial people; however much you talk of Levites, tribes, rent-charges, and adjustments; however many lanes you enter from your starting point, if you follow any one of them to its end, it will land you in front of this conclusion: “CHRISTIANITY HAS LOWERED THE STANDARD OF A VIRTUE.”—*Rev. W. Arthur.*

## SUMMARY OF NEWS.

### ENGLAND.

The Foreign Evangelist Society has been about two years in existence, and has been enabled to support or assist twenty-four male or female Evangelists, European and native. Three are devoted to the spread of the Gospel in France; two in Spain; one in Portugal; two in Italy; three in Western Africa; two in India; two in Burmah; and eight in China.

### FRANCE.

The disaster which appears to have crushed the French African mission is greater than at first supposed. All the missionaries have been expelled by the Boers after intercepting their letters, and placing to their account as a crime their hospitality towards their perishing Bas-souto fellow Christians and children. Four of them were to be deputed to the President of the Free State to petition for the restoration of the stations. The Paris Committee

has sent a respectful and strong letter to the same power.

### SYRIA.

A few years ago nearly all the people at Gesnerek, in the Ceserea district, were robbers. They still have a rough, half savage appearance; but the Gospel has made a deep impression on them. Hundreds are now examining the truth. Day and night the mission room is thronged with interested inquirers.

### WEST AFRICA.

Manner-Mafeh, a large town on the Bonny River, was lately visited by Mr. W. E. Carew, a Church Catechist, and Oko Jumbo, a Bonny war chief. Entering the town from the beach, they saw two human beings tied up upon trees, for sacrifice, or Juju. Proceeding into the town, just as they entered the market they saw a number of bones of human beings: some were

hanging on the cocoanut trees, and some were scattered about on the ground. The market consisted of native produce of every sort. Here, the next day, Mr. Carew preached the Gospel to crowds of the people, and Oko Jumbo interpreted it in the Eboe language. On the following day two men were killed: one of them was lashed up to a cocoanut tree, and died in two hours; the other was *beheaded and eaten*. "The people of this country," says Mr. Carew, "generally kill men every day, or every other day. Those who are killed are slaves. The fat ones are eaten, and those who are lean are lashed to a tree as a sacrifice."

#### INDIA.

Baboo Khesub Chunder Sen, says the *Friend of India*, the apostle of the Bramhos, lately delivered an extempore lecture to his countrymen in the theatre of the Calcutta Medical College, on "Jesus Christ—Europe and Asia." He sketched the state of the world at the birth of Christ; the life and death of the Saviour of the world; and the progress of the Church till the Reformation, and of modern missions thereafter. As a Bramho, "avowedly differing from the orthodox opinions of popular Christianity," he used language like that of Channing and the better class of Unitarians.

The Edeyengoody Native Missionary Association has been for several years endeavoring to evangelise the tract of country lying between the Nâttâr river, Tinnevely, and Travancore. It wholly supported eleven catechists, and was the means of forming or strengthening sixteen congregations. The object for which it was instituted having been accomplished, it has now ceased to exist; the tract of country in which it labored has been formed into a district, and its members are set free to direct their contributions into another channel. The immediate occasion of these changes is an agreement which has been entered into respecting boundaries between the missions of the London Missionary Society in South Travancore and those of the Society for the Propagation of the Gospel in Tinnevely, in virtue of which

the political boundary between the territories of the Rajah of Travancore and the Queen's territories in Tinnevely has been adopted as the boundary between the missions of the two societies. By this arrangement, we are informed, six congregations, comprising five hundred and fifty-two souls, have been transferred to the Propagation Society.

#### JAPAN.

At Yeddo the Council of State is erecting buildings for a school intended to give a high education, including a French and English department, and the Protestant missionaries have been requested to take charge of the latter. A Japanese English Dictionary, containing some forty thousand words, is now nearly ready for the press. Most of the missionaries have been to work at a translation of the Bible, and in a few months it is hoped that the four Gospels will be published in Japanese.

#### EROMANGA.

Eromanga, the scene of the martyrdom of John Williams, and more recently of that of Mr. and Mrs. Gordon, is now occupied by the late Mr. Gordon's brother, Mr. J. D. Gordon, of the Presbyterian Church of Nova Scotia. Though there had been several baptisms, Mr. Gordon speaks of the island as much disquieted, with "great odds" against him and the friends of Christianity; "so that between sickness and death, wars and rumours of wars, murders, private and public, and the threats of the heathen," he hardly knew what to do. "The situation is perilous, and the case extraordinary." A letter from Mr. McCullagh says: "Unless a decided change takes place, Mr. Gordon cannot remain at Eromanga any longer with any reasonable prospect of safety. During the last twelve months, *thirty* lives have been sacrificed there, and the Eromangans seem as bloodthirsty as ever."

#### FIJI.

The following is from the annual report of the Wesleyan Australasian Mission, as given at the annual meeting in Sydney, on May 14th, and reported in the *Sydney Morning Herald*:

“In this famed group of islands the work of God continues to grow and extend. Since our last report several thousands of heathen have renounced the worship of dumb idols, and now acknowledge the Lord to be God. Nearly three thousand persons have in the year been added to the Church. Yet the light shines amidst gross darkness. We are still told of wars and rumours of wars; of cannibalism the most revolting; of sick persons buried alive; of the strangling of widows that they may be buried with their deceased husbands. We are informed of trials and cruel mockings endured patiently by our Christian natives from their heathen and persecuting neighbors, of the command of a chief to bring from a near island the teacher of religion with a number of pigs, to feast him and his friends. Tens of thousands of depraved Fijians are accessible to your missionaries, but they are too few to do the work in hand.

#### BRAZIL.

The *Foreign Missionary* states that a change in favor of right and truth has been going on for years in Brazil. Convents can now be purchased, and at little expense can be converted into Christian mission buildings.

#### CHILI.

Some months ago the Gustavus Adolphus Society sent out a German missionary to the Germans of the south part of Chili. He preaches half of the time in Puerto Monte, and the other half in Orsono. Availing themselves of the recent law conceding to Protestants the right of worship in their own churches, the German Protestants have bought a house in the principal square, and are busily preparing to build a chapel. The missionary is said to be a young man of learning, and a most excellent preacher.

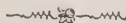
---



---

### INTELLIGENCE.

CONSECRATION OF REV. MR. WILLIAMS.—It gives us pleasure to announce that the Rev. Channing Moore Williams has arrived in this country, and after much deliberation, has accepted the office of Missionary Bishop to China. His consecration is appointed to take place in St. John's Chapel on the 3d of October.



APPOINTMENT OF CATECHIST.—Mr. William Evans has been appointed Catechist in the African Mission, and is now at the Mission House in Philadelphia making preparations for his work, which he will probably enter upon in the course of the coming winter.

---

### NOTICES.

CORRESPONDENCE.—Letters relating to the presentation of the cause of Foreign Missions in the churches by the Secretary and General Agent, should be addressed to the Rev. H. H. Morrell, *Secretary and General Agent*, 19 Bible House, New York.

All other letters may be addressed as heretofore to the Rev. S. D. Denison, D.D., Local Secretary, 19 Bible House, New York.

Letters containing simple remittances however, should be sent to James S. Aspinwall, Esq., 86 William Street, New York.

SPIRIT OF MISSIONS FOR NOVEMBER AND DECEMBER.—It has been decided to publish the November and December numbers of the *Spirit of Missions* separately, as in the other months, and not as heretofore in one number. The proceedings of the Board of Missions at the annual meeting in October (the present month) will be published separately, and can be supplied to those who desire them at fifty cents a copy.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Aug. 10, to Oct. 1, 1866:—

<b>Massachusetts.</b>				<b>Western New York.</b>	
<i>Andover</i> —Rev. B. T. Babbitt.....	5 00			<i>Clifton Springs</i> —Chapel of the Water	
<i>Boston</i> —St. Paul's.....	47 27			Cure.....	8 00
<i>Brookline</i> —St. Paul's.....	10 00			<i>Ithaca</i> —St. John's, addl.....	10 00
<i>Framingham</i> —St. John's.....	20 00			<i>Oswego</i> —Evangelist's five cent coll.....	2 00
<i>Newton Corner</i> —Grace.....	26 20			<i>Utica</i> —Louisa, for Honolulu.....	50 00   70 00
<i>Newton L. Falls</i> —St. Mary's, \$51 66; S. S. \$50.....	101 66				
<i>Wrentham</i> —Trinity, a lady.....	5 00	216 13		<b>New Jersey.</b>	
<b>Rhode Island.</b>				<i>Hoboken</i> —Trinity S. S. for sup. Grace	
<i>Newport</i> —Zion.....	21 25			Wright, scholarship, Af.....	30 00
<i>Providence</i> —St. John's five cent coll..	43 00			<i>Elizabeth</i> —Christ.....	44 77
"    St. Stephen's.....	75 00			"    St. John's.....	181 65
<i>Westerly</i> —Christ, \$39 16; five cent	69 16			<i>Princeton</i> —Mr. C. S. Olden.....	100 00   355 82
"    St. James' S. S., a little girl..	3 00	211 41		<b>Pennsylvania.</b>	
<b>Connecticut.</b>				<i>Lancaster</i> —St. James' five cent coll....	16 50
<i>Hartford</i> —A friend, for Chapel at Lex-				<i>Lockhaven</i> —Anna R. Drake.....	5 00
ington, Liberia, subject to the				<i>Manayunk</i> —St. David's cont. for 1864,	
order of the Rev. J. K. Wilcox,				\$60; for 1866, \$60.....	120 00
\$25. gold.....	36 18			<i>Mahanoy City</i> —Ch. of Faith, for Haiti..	17 09
<i>Litchfield</i> —St. Michael's five cent coll..	3 50			<i>New Milford</i> —St. Mark's.....	4 75
S. S., for ed. of a child in Africa,				<i>Philadelphia</i> —Rev. J. G. Auer.....	9 70
\$15 25.....	18 75			"    Ch. of the Covenant,	
<i>Stonington</i> —Calvary S. S., five cent coll.	5 00			for Liberia.....	32 08
<i>Trumbull</i> —Christ.....	5 00			<i>Westchester</i> —Holy Trinity, for China,	
Grace.....	5 00	69 93		\$33 33; Africa, \$31 50.....	64 83   269 90
<b>New York.</b>				<b>Pittsburgh.</b>	
<i>Brooklyn</i> —St. Matthew's Free.....	10 00			<i>Pittsburgh</i> —St. Andrew's.....	35 50   35 50
<i>Claverack</i> —Trinity, for Honolulu.....	11 13			<b>Maryland.</b>	
<i>Cooperstown</i> —Christ, for Africa, \$10; General, \$35 83.....	45 83			<i>Baltimore</i> —Emmanuel five cent coll....	50 00
<i>Fishkill</i> —Trinity.....	4 00			"    St. Peter's S. S. " ".....	12 79
<i>Glenham</i> —St. John Baptist.....	4 00			"    A friend, for Africa.....	5 00
<i>Kinderhook</i> —St. Paul's five cent coll....	7 65			<i>Frederick</i> —All Saints' five cent coll....	45 00   112 79
<i>Lansingburgh</i> —John Holme, Esq.....	20 00			<b>Ohio.</b>	
<i>Lithgow</i> —St. Peter's.....	3 00			<i>Mount Vernon</i> —St. Paul's, \$38 02; five	
<i>Newburgh</i> —St. George's.....	5 00			cent coll. \$10.....	48 02
<i>New York</i> —Calvary Mission Chapel.....	18 00			<i>Springfield</i> —Christ, five cent coll.....	35 40
"    St. Luke's Hospital, for				<i>Zanesville</i> —St. James', \$57 15; five ct.	
St. Mark's Hosp., Cape				coll., \$15 25.....	72 40   155 82
Palmas, W. A.....	100 00			<b>Michigan.</b>	
<i>Newtown</i> —St. James, for Mission House				<i>Detroit</i> —C. W. and Julia A. Fitch.....	3 00   3 00
Phila.....	70 00			<b>Wisconsin.</b>	
<i>Philipsburg</i> —St. Philip's five cent coll.	6 00			<i>Milwaukee</i> —St. Paul's five cent coll....	19 50   19 50
<i>Morrisania</i> —St. Ann's.....	25 00			<b>Missouri.</b>	
<i>Pisdam</i> —Mrs. H. N. Redway.....	3 00			<i>Kirkwood</i> —St. Paul's five cent coll.....	15 00   15 00
<i>Ravenwood</i> —St. Thomas' S. S.....	41 50			<b>Miscellaneous.</b>	
<i>Rensselaerville</i> —Trinity.....	4 00			Interest on Trust Funds.....	2516 22
<i>Saugerties</i> —Trinity S. S. boys, for Af.,				Premium on gold bond.....	20 00
\$3 22; girls, for Athens, \$3 78;				C. S., for Liberia.....	20 00   2556 22
Rev. J. J. Robertson, D.D., ann.					
sub. to Africa, \$25.....	32 00				
<i>Smithtown</i> —St. James'.....	10 00				
<i>Westchester</i> —St. Peter's.....	42 84			Amount previously acknowledged..	66,939 23
<i>White Plains</i> —Grace.....	49 38				
<i>Whitestone</i> —Grace.....	75 00	597 33		Total from Oct. 1, 1865, to Oct. 1,	
				1866.....	\$71,626 58

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1865.

---

---

OCTOBER, 1866.

---

---

### COMMUNICATIONS.

---

WE HAVE RECEIVED the following communication from a clergyman of our Church in the South, who is engaged in teaching the freedmen, under the sanction and approval of the Bishop of the Diocese. Although addressed primarily to the freedmen, it may be read by others with profit. All must approve of its wise counsels, coming as they do from one, whose authority and ability to speak are proved by self-denying labors, persevered in amidst indifference and neglect.

FRIENDS AND FREEDMEN :—Divine Providence has placed you in a position that calls for *gratitude* for past favors, and *prudence* in future conduct. You have passed through great changes, and are now favored with great privileges. These changes have been accomplished, not by your own wisdom and prowess; but by the power of God. Never had a people less to do with their own destiny than you have had to do with yours. Your ancestors, while living peaceably in their own country, far away from these shores, were forcibly carried away by white people, and sold into this country as slaves. A few thousand increased, in the lapse of time, to several millions, and during the whole period of their servitude were passive in the hands of God, submissive to their masters, and quiet in their employments. In the late war, when you were invited to join in a war for liberty you declined, as a people, the invitation. You staid at home, working for your old masters, in comparative quietude, waiting the issues of a great struggle, involving your highest interest. If you were made slaves, it was more your misfortune than your fault; and if you have been restored to freedom, it is more your good luck than good management. You were quiet amid the storms of a bloody war, and unexcited when freedom was proclaimed. Your liberty was achieved by other people, and received, when offered to you, without noise, and, sometimes without thanks. You opened your eyes to the great boon with indifference, and even now do not comprehend its full value. You were introduced to new difficulties without a knowledge of coming perils, and are now without money and without credit.

1. Under such circumstances it becomes you to be *cautious*. You should think *well*

and think *often* before you act *once*. Seek the advice and guidance of tried friends, and never suppose yourselves too wise to be instructed. Endeavor to get full wages in every instance, a good title to all you purchase, and fair prices for everything you sell. Many people work hard, live low, and die in want, simply in consequence of making bad bargains. The dishonesty of some around you; your own credulity, and ignorance of the proper manner of doing business; and your necessitous circumstances, speak to you in trumpet strains, *beware*, be *cautious* in all you say and do.

2. Your caution, however, should be guarded against *austerity*. You should cherish kindness in every action of your lives. This is alike your duty and your wisdom. It is said, in the Old Testament, "Let every one *please* his neighbor for his good to edification," and in the New Testament, "be *kind*, be *courteous*," and "thou shalt *love* thy neighbor as thyself." That disagreeable moroseness, so often witnessed among white, as well as colored people, should be exchanged, as soon as possible, for that "charity which suffereth long, and is kind, which vaunteth not itself and is not puffed up." Scarcely anything can be of greater advantage to you, than an amiable demeanor towards all men, and especially towards your late masters. Politeness is pleasing to every one, and seldom fails to do much good. "The wisdom which is from above is first pure, then peaceable, *gentle* and *easy* to be *entreated*, full of *mercy* and *good fruits*, without partiality and without hypocrisy."

3. Nor will you find it less beneficial to be *honest* than to be *kind*. Justice is the foundation of all prosperity. There never was an individual, or a community of individuals, prosperous, in the proper sense of the word, that neglected this duty. All history shows that when a people become dishonest in their public transactions, they lose confidence, become disreputable, and are fast tending to dissolution. The destruction of every nation, the vestiges of whose existence still float upon the current of time, resulted chiefly, if not entirely, from the absence of honesty. And the same remark is applicable to individuals. Sometimes it may be true that men make money, grow rich, and appear prosperous in the disregard of honesty; but their prosperity is not real. It is not illumined by the light of heaven, the approval of a good conscience, and the kind regards of those around them; but is blighted by the curse of God, beclouded by the apprehensions of a guilty conscience, and scorned by every honorable and just man. What, I ask, crowds our courts of law, our jails and penitentiaries, our cells, and places of confinement leading to the gallows? The answer is injustice, or that repulsive selfishness that disregards the rights of others. Arrests, prosecutions, convictions, condemnations, and condign punishment are the natural and inevitable results of dishonest dealing. If you wish to be respected and happy in the present life, and to enter the paradise of God in that which is to come, you must, to realize your wish, "Do unto all men as you would have them do unto you." The language of God is, "Thou shalt not *steal*." "Thou shalt not *covet* thy neighbor's house, thou shalt not *covet* thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his." The continued transgression of these laws will as certainly bring destruction upon your heads as ever effect followed cause. "The soul that sinneth shall *die*," is the language of Him who speaks, and it is done, who commands, and it stands fast" forever.

4. To perform, effectually, the duties of honesty you must be *industrious*. No person, who is idle in his habits, ever was, or ever can be a just man. The duties which we owe to God, to ourselves, and to our fellow creatures are so numerous, so important and so difficult to perform that it is impossible to discharge them without continual effort. "In the sweat of thy face," says God, "thou shalt eat bread all the days of

thy life;" and Solomon exhorts, "whatsoever thy hand findeth to do, do it with thy might." \*

In the order of Divine Providence industry is necessary to work out the destiny of man. It is indispensable to the healthy development of soul and body. The enrichment of the intellect with science, literature and sound taste; the elevation and refinement of the feelings by virtue and good sense; the comfort of our families by the attainment of subsistence; the prosperity and glory of our country by ample and necessary improvement, and the vigor and extension of the Church by multiplying its ministry, its schools, and its resources, are all the legitimate effects of industry. The benefits of this virtue, in all its departments, are spread before our eyes continually; not only in the brilliancy of the intellect, the splendor of its productions, and in proofs of being useful; but in the more ordinary results of human enterprise. We see arising from it large crops of corn, of cotton, and of everything necessary for subsistence; useful and productive stocks, fine houses, comfortable carriages, and prosperous people; but in the want of industry you behold gardens and plantations with decayed fences, overgrown with weeds and wild bushes; small patches, instead of farms, yielding but a scanty increase; mean and unproductive stock perishing for the lack of care; houses dilapidated; carts and wagons broken into pieces; instruments of husbandry out of order, and everything bearing the aspect of decay and desolation. So important in the estimation of St. Paul were the habits of industry, that he declared that "if any man would not work neither should he eat," and he set, for the imitation of Christians in all ages, the example of working with his own hands, even after he had been called to the Apostleship.

Under existing circumstances you *must perish*, if you will not work. There is no other alternative before you. If you sit down and fold up your hands, saying a little more sleep, a little more slumber, before we enter into business, starvation will inevitably overtake you. You will find yourselves, your wives and your little ones without homes; without shelter from the winter's blast, or summer's heat; will see your children pining in the fangs of famine, and dying before your eyes with starvation; your wives resorting to unwarrantable measures to appease the pains of hunger, and yourselves dying by inches for the want of bread.

---

BEAUFORT, August 29th, 1866.

REV. AND DEAR SIR:—A short time ago, I had the pleasure of attending service at the Colored Congregation in Newbern, over which the Rev. Mr. Skinner is the Rector. This congregation is now fully organized, with a Colored Vestry, who have already shown signs of zeal and energy in lighting up their place of worship with gas. I was gratified to see the order and demeanor of the congregation. Being struck with the responses, I looked up, and was astonished to see so many of the persons present using their Prayer-books, well knowing that a short time ago very few could read. But that which interested me most was the singing of their large and comparatively well trained choir. All the chants were sung in a manner which did them great credit; and it filled me with pleasure, as, with one heart and one mind, they sang, "Let the people praise Thee, O God! yea, let all the people praise Thee." It brought fully before me the great work the Church has begun among these poor creatures, who have fallen in a great measure to the wildest fanaticism and error. I was more thoroughly convinced of the adaptedness of the Church to meet their wants, and was pleased to learn that the

Church is becoming more popular among them, and that there was a large class preparing for confirmation. If Mr. Skinner can be sustained for a few years by the Committee, the Church will have cause to rejoice over his labors.

During the week, I was invited to be present at an exhibition of the flourishing Parochial School, now attached to the congregation. I accepted the invitation more from a sense of politeness than from any idea of being entertained, for I did not expect any entertainment or amusement from a parcel of colored children, who had just been picked up from the streets; but I was, I assure you, most agreeably disappointed, for I was very much amused and pleased with the performance. There were select pieces spoken, and dialogues interspersed with songs. I was really astonished at the manner of the speakers, and it told well for the teachers who had trained them. I had no idea that such improvement could have been made in the short time that these children have been under the training of the Church. Comparisons are odious, but I must select two or three of the pieces that pleased me most. There were two little girls who spoke a dialogue on a subject which seemed to interest them. They acted it to the very life, and seemed to feel and realize all that they said, which was clearly manifested by the tones of their voice, and by the expressions of their countenances. One little girl, about four years old, spoke her piece so well as to call forth great applause, and she was seized and carried off from the stage with delight. I never heard "The Maniac" spoken better in my life. There was a wildness in the manner and expression of the speaker that proved she had well conceived the character she was acting. The singing I enjoyed very much, and I came away with the sincere wish that Mr. Skinner's school might continue to enjoy the patronage and confidence of the Church.

A CHURCHMAN.

---

We print the following document, as a communication, believing that the facts which it contains will interest our readers. It gives us great pleasure to state, that the books which our Rev. Brother so much needed have been sent:

RIVERSIDE, (Halifax Co.,) VA.,  
NEAR "TALCOTT, (Charlotte Co.,) VA.," }  
August 21, 1866.

REV. J. BRINTON SMITH, D.D.:

*Rev. and Dear Sir:* I send you a copy of a letter of inquiry from Lieutenant Buffern, of the Freedman's Bureau, for Halifax Co., Va., with my answers to his inquiries, hoping it may be of service in the cause of the religious and intellectual improvement of the freedmen. Under God, I look to your Commission to help me. It is a great work, and you must not neglect it; I will do my part if you will do yours.

Yours sincerely,

JOHN T. CLARK.

"The United States Government feeling desirous to have the freedmen educated, I would respectfully ask your replies to the following questions:

1st. "Would it be practicable to establish a school in your locality?" *Answer:* Yes. I have a school at this time, both day and Sunday-school, both of which are kept down to their present size only from a want of books. Both schools would be immediately enlarged to a considerable extent if I had books.

2d. "What would be the probable number of day-scholars?" *Ans.* I cannot say exactly, I have had over fifty Sunday-school scholars, and the increase of this



number was stopped (as I said above) from a want of books. If I had the books, I think I would soon have one hundred scholars, probably one hundred and fifty, especially next winter.

3d. "What suitable buildings or rooms are available for school-rooms, specifying size, whether they are churches or private property?" *Ans.* The building I now teach in (and also preach in on Sundays) is a frame house belonging to myself, thirty-two by twenty-four feet; it is furnished with cheap seats.

4th. "Can they be had rent free? If not, what will be the rent per annum?" *Ans.* You can have this house rent free, if you will put good seats in it.

5th. "Condition as to state of repairs; facility for heating; repairs needed, if any; and estimated costs of repairs?" *Ans.* The house I offer you had formerly two rooms; a good fire-place in each; one room was lathed and plastered, the other room only lathed. I took down the partition, making the two rooms into one, for the purpose of holding my present school and congregation. A small stove, in addition to the fire-places, would easily warm the room. I do not know how much it would cost to put the room into decent and comfortable condition, but not much.

6th. "Where new buildings will be required; state the best particular location; cost or rent of land for site; size of building required; materials recommended for the edifice and estimated cost?" *Ans.* The best place is where I am building a freedman's church, about half a mile from my residence. If necessary, I will give the land for a site. The building ought to be large enough to accommodate one hundred and fifty scholars. Materials, brick. I do not know what it will cost.

7th. "Will a teacher from abroad be needed?" *Ans.* No. "If so, what arrangement may be relied on for teacher's lodgings?" No answer needed to this part of the question. "Distance of teacher's lodging from school-house?" *Ans.* Half a mile. "Cost of board per month?" No answer to this is needed, as I will teach and obtain good teachers in the neighborhood who will board themselves.

"How much will the local friends of the school do towards its maintenance?" *Ans.* Nothing but what I have mentioned above, or what the Episcopal Freedman's Commission in New York will do. "If books should be furnished at cost to those who are able to pay for them, and gratuitously to those who cannot pay, will the friends do either of the following:

A. "Provide the school-books and pay the rents?"

B. "Make the necessary repairs on it?"

C. "Furnish the room with desks, seats, and blackboards?"

*Ans.* I will give the land for the site of the house, and the timber, if the United State Government will give the other materials to build the house and furnish it.

D. "Supply your own teacher, and pay the salary?"

*Ans.* I will teach and furnish good teachers in the neighborhood, and, I think, the Episcopal Freedman's Commission in New York will pay the salaries. I will send them a copy of this communication and my answers to it, and make the proposition to them to pay the salaries, and it is my belief they will do it.

E. "In case a teacher is sent from abroad, will you defray the expense of board?"

*Ans.* I am not able, and I do not know any one who is able, who would be willing.

F. "Will you furnish the fuel and lights for day and evening-schools, and take care of the school-room?"

*Ans.* I will furnish fuel. I cannot afford to furnish lights yet, but by next winter I think I can procure lights in the neighborhood. I will take care of school-room.

You add: "Please state what is the state of public sentiment in your locality with reference to schools for freedmen? Is it becoming more or less favorable?" *Ans.* Public sentiment is, I think, decidedly in favor of improving the freedmen in every way it can be done, but the people generally think the obligation is not upon them to do it. They are willing for the Government and the few Christians who are actively and intelligently interested in the course among ourselves and Christians abroad to do it, but will do nothing themselves. Feeling the abolition of slavery as an arbitrary act, and suffering under the loss of property in consequence of it, they are not willing to make any sacrifice or effort to educate the freedmen. At the same time the freedmen have behaved so well, and are improving so manifestly, that a large majority of our people have the kindest feelings towards them and wish them well, and wish well to any judicious effort to improve them by education or religious instruction. No obstruction will be offered. The field is entirely open, and only requires vigorous and judicious laborers to improve it to the most desired extent.

Your obedient servant,

JOHN T. CLARK.

LIEUT. BUFFERN, Freedmen's Bureau.  
Halifax Co., Va.

---

## EDITORIAL.

---

### *THE LATE REV. WILLIAM B. LACEY, D.D.*

It is with deep regret that we announce to our readers the decease of the Rev. WM. B. LACEY, D.D., who departed this life on the 29th of August last. Dr. LACEY is well known to the members of the Church throughout the land as a faithful minister of Christ. He has been, for some time, engaged in teaching the freedmen at Okolona, Miss., under the approval of the Bishop of the Diocese, and in connection with our Commission. His death is a very great loss to the Church and the Commission, as well as to his family and society.

It was not our privilege to know Dr. Lacey personally; but we can join with Bishop Green in "bearing witness to the earnest zeal with which he entered upon his work, and also to the success which followed his labors."

It is gratifying to know that, although comparatively a stranger in the community where he died, he was appreciated and loved by his neighbors, who speak of him as "one whose mind was richly adorned with lore, whose heart was abundantly filled with love to God and man, and whose hands were ready to assist the distressed;" and testify that "in his death society has lost a bright jewel; his Church an able author and minister; his wife a faithful companion; his children a kind and indulgent father, and mankind a philanthropist." We unite with them "in gratitude for his words of wisdom, his admonitions of love, his long life of undoubted purity and Christian integrity," and in "tendering to the family our

heartfelt condolence, with the prayer that God may sanctify this sad bereavement to their eternal good."

The work so auspiciously begun by Dr. Lacey will be prosecuted, we rejoice to say, by Mrs. Lacey and her family, for whom we ask the blessing of God, and the sympathy and co-operation of the members of our Church.

### OUR NEIGHBOR.

In our holy religion, next to the love of God, comes the love of our neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. If we ask, who is my neighbor? the answer is given by our blessed Lord himself, in the parable of the man who went down from Jerusalem to Jericho and fell among thieves; from which we draw this proposition, that whosoever is in any kind of want which we have the ability to relieve, whether he be at hand or afar off, whatever may be his country, nature or race, is our neighbor. It is not mere contiguity of place that constitutes the relationship, but it is oneness of nature; and simply to be a man, confers a title to the sympathy and affection of all other men, and brings near, though oceans roll between, the poor and the rich, the sick and the physician, the hungry, the naked, and the oppressed, and the hand which dispenses food and clothing, and opens the prison to them that are bound.

If the command to love our neighbor as ourselves is united with that which enjoins supreme love to God, it is not by any arbitrary association, but because the two are intimately and indissolubly connected in the nature of things; "for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" As "God is love," and hath "so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," so He requires "that he that loveth God love his brother also." Then the heart in which dwelleth the love of God will beat with sympathy for the suffering and weak, and will prompt the hand to relieve the destitute and the afflicted. Love to our neighbor is not something which we *may* have, if we are indeed Christians, but which we *must* have; it is the fruit of which love to Christ is the vital principle and root. Here is the sign of a standing or falling Church; for while there abideth faith, hope and charity, the greatest of these is charity. Faith and hope give not life to love, but love to faith and hope.

Now apply what has been said to the work of our commission; a work which has respect to those who, of all others in our land at the present time, are justly entitled to the term "*neighbors*," namely, the freedmen of the South. Their circumstances fully meet the definition given by your blessed Saviour; for they are spiritu-

ally, at least, in great want, and if not cared for by others, must inevitably perish. They lack learning of every kind; and above all, that knowledge which is able to make wise unto salvation. They lie in the way before us, and we must needs look upon them and succor them, or pass by on the other side. We can hardly see how any one who has a spark of humanity even, can fail to feel for them and seek to relieve them; but for the Christian Church to neglect them in their destitution is to forfeit its title to be the body of Christ. Our branch of that Church has proclaimed its purpose to discharge the responsibility which the Providence of God has laid upon it; but we fear that her members are not awake to their individual obligations, and that because the contributions to our treasury are so small and so inadequate to meet the demands of the work. We know that there are many other demands upon our people, but still how very disproportionate is the aggregate of all their offerings compared with the great wealth that they possess. If the worthiness of any cause is to be measured by its need, by its immediate and pressing claims, and above all, by the honor that is to come to God, and the good that is to accrue to men through it, why then the work among the freedmen occupies to-day the highest place. They are in almost absolute want of spiritual nurture; their case admits of no delay, and the glory of our Divine Master and their own temporal and eternal welfare are deeply involved in the effort to instruct them. We may go farther, and say our own eternal welfare is also involved, if we, with a knowledge of their wants, turn from them. If we do not go to their relief we cannot love them; if we do not love them we cannot love God; and if we do not love God we cannot inherit eternal life. Christ says, "if ye love me keep my commandments." He commands us to love our neighbor as ourselves, and to imitate the good Samaritan. He is now trying us; what shall we do? Shall we go to the spiritually poor and wounded, and pour in the oil and wine of the Gospel, or shall we pass by on the other side?

---

#### *ENCOURAGEMENT.*

WE have, on several occasions, called the attention of our readers to the fact that the Bishops, Clergy and Laity of our Church in the South were alive to their responsibility to the freedmen, and desired their Northern brethern to join them in the work of education. We have never had a doubt that this feeling was shared in by intelligent members of other Christian bodies, and are glad to find ourselves sustained by the following extract from an address to the Southern people, issued by prominent and influential citizens of Mississippi. The signers of the address mention the following considerations which have led them to the conclusion that the Southern people should make provision for the education of the freedmen:

1. This people are now thrown upon their own resources in a state of freedom, for which they are to a certain extent unprepared.

"2. They consider us, their former owners, to be now, as we have always been, their natural guardians and their best friends.

"3. It is our interest, as well as our duty, to diffuse the blessings of education as widely as possible among all classes of people in our country.

"4. If it ever was good policy to keep them ignorant, it certainly is no longer so, but the very reverse.

"5. The right of suffrage will, in all probability, be given to this people at some future day.

"6. Ignorant voters are the curse of our country.

"7. If we do not teach them some one else will; and whoever thus benefits them will win an influence over them which will control their votes.

"8. If we perform this service, then we shall secure their identification with us in promoting all our interests."

Having drawn these cogent arguments from policy and interest, the authors of the document next look at the moral bearings of the subject, and declare their belief that the Scriptural injunction to "preach the Gospel to every creature" was not intended to apply solely to the enlightenment of the white race. Many other texts are quoted to sustain this view; and the last and perhaps the strongest argument from such a source is advanced in the assertion, that the whites owe a debt of gratitude to the blacks for their past labor in the field and in the household.

The address, which asks support for a colored school already organized at Oxford, and proposes also to provide preaching by the resident ministers, bears the signatures of Dr. John N. Waddell, Chancellor of the University; Thomas E. Pegues, a Trustee; Messrs. Delay and McPherson, prominent members of the bar at Oxford.

---

## C O R R E S P O N D E N C E .

---

### N O R T H C A R O L I N A .

*Letter from Miss SPROAT, Teacher at WILMINGTON:*

Although our school has closed for a few weeks' vacation, still there may be some things of interest concerning which I can write you. We closed our large school three weeks since, much against our inclination, but by the advice of our friends here, who said it was not prudent for us to continue our work, as the weather was so very warm. We were not willing to give it up entirely, however, and commenced a smaller school in the room which is attached to our house; but we were obliged to give this up on account of Miss Hesketh's sudden and severe illness, from which I am thankful to say, through the mercy of our Heavenly Father, she has entirely recovered. We are fortunate enough to know a very excellent physician, and he was unremitting in his care and kindness. He said she must rest, and so we gave up our little school. This is the first time that either of us have been seriously ill. We are not teaching in school, it is true, but we have constant calls on our time and attention. There are letters to be written for the colored people, and they come to us for advice on all sorts of subjects. I think you would be interested with the earnestness with which they urge

their claims. Some of their stories are enough to make your heart ache; and as they go on narrating their troubles and trials with a rude eloquence that seems to be natural to them, it is very difficult to control your emotion. I have heard stories, within the past month, that were piteous beyond anything you can conceive of; such as mothers with families of four, five, and six little children, and no one to help them, their husbands having died with small pox and left them utterly destitute. We can clothe them, thanks to our kind friends at the North; but even *that* we shall not be able to do much longer, for our stock of clothing is rapidly diminishing. I do hope our friends will send us more; for it is so hard to be obliged to tell these poor people that we have nothing for them, when they come with their piteous tales of distress. What they are to do the coming winter I do not know. I do not see what is to keep hundreds and thousands of them from starving and freezing to death, for a great proportion of them are very improvident, never seeming to think about to-morrow if they can get enough for to-day.

There was an instance which came to my knowledge the other day, of one of the poor little motherless children, who roam about the streets in the day, and sleep anywhere they can at night. I was passing through one of the principal streets when my attention was called to the most unfortunate object that I ever beheld. It was a little boy, about eight years old, who was literally a moving mass of rags. I tried to make him understand where we lived, but could not. I told him to ask his mistress to let him follow me home and I would give him some clothes. After a little time I saw him coming towards me, hatless, shoeless, and almost without clothes. I took him with me, had him washed thoroughly from head to foot, gave him a new suit, and then sent him home, one of our boys going with him to get him a hat on the way. You will hardly believe this, but it is only one instance out of a thousand—we see them every day. Can you not send us more clothing? we are in pressing need. The state in which some of these poor creatures live is miserable beyond description. I cannot but think that our present wants will be met by the same generous response from our Northern friends with which they have been thus far. You cannot estimate the good which the clothing you have sent us has done. We have endeavored to teach these poor children how to care for themselves properly; that is, to be cleanly and orderly. When we first opened our school some of the scholars were not fit to attend; but now, owing to your kindness, they are totally changed. A few kind words will work wonders sometimes. We have had two children in school, who commenced when we first opened, a boy and a girl. They were without exception the worst children I ever saw. Miss Hesketh and I tried in vain to make something of the girl, but it was no use. We had to expel her from the school, much to our regret. The boy was different. For the first two months he was there I think we used more severity toward him than any other child in the school. He would not study, and his behavior was outrageous: still in spite of all this there seemed to be something about him that was good, and we determined to keep him. After a while, much to our astonishment, he turned completely round, and I do not wish to see a better behaved boy, or one that tries harder to learn. It is more encouragement to me to find one such instance as this than it is to go on without any trouble.

You would be pleased to see the progress that the children have made in their knowledge of the Church services. A large proportion of the scholars are quite regular attendants at our little chapel on Sunday; and those of them who can read use their prayer books with an ease which astonishes me, when I think how short a time they have been learning. Most, if not all, of the scholars in our day school can say the

Te Deum" perfectly now, and a response full and loud comes up from the school that would do your heart good to hear. The church is filling up rapidly, and if you could only hear how finely the choir sings you would be more than delighted. Since Mrs. Wilkinson went away Miss Hesketh has taken her place at the melodeon, and meets the choir once a week for practice. They sing beautifully, and it is gratifying to see how readily the children learn the chants.

I could write on page after page and then not begin to tell you of the kindnesses that are shown us by the colored people. They are untiring in their efforts for our comfort, and there seems to be no end to the things that they send us. They are always ready to respond to any call, whether day or night. Truly we are repaid more than a thousand fold for even the most trivial kindness that we have done for them. They seemed to be so delighted when they found we were not going home, and every day I am more and more glad that we did not. We have by staying here gained a hold on their kind feelings that I hope we shall never lose.

Each day shows us some new thing to be done for these poor people. Sometimes the way seems dark. One day all will be discouraging, but the next we see the fruit of our labor, and look up. We cannot be too thankful that we have been placed here, though it is not always pleasant; but that would be more than we have any right to expect. The pleasure, however, far outweighs the pain.

I hope we shall soon see more clothing, for we are in great want of all kinds, both for women and children. We have made over a good many articles ourselves. We give our pupils sometimes materials when they learn how to sew. But I have written quite enough.

*Extract from a Letter of MISS HESKETH, Teacher at WILMINGTON.*

Our vacation has been spent very pleasantly and quietly, and having enjoyed a good rest we are now anxiously awaiting the time when we shall be able to enter upon our school duties with renewed strength and zeal—a work in which we ever find great pleasure.

We never go into the street without meeting some of our school children, whose first question is, "When's school gwine to take in?" We tell them, and ask if they're glad of it. "Oh yes, yes, I'se mighty glad. Can I have a new reader, for I've earned my old one through a heap of times?" To know that many have been studying through the vacation is very pleasing to us, yet we fear the greater part of the scholars have laid their books aside the whole time, and we must needs make a new beginning with them. Still, we think they will pick up what they once knew very readily.

You cannot form any idea how pleased many of our scholars and members of St. Paul's Chapel have been because we remained all summer. They have been exceedingly kind and attentive to our wants, and as well as ourselves, have been thankful to our Heavenly Father for keeping us in such perfect health and strength. With the exception of a few days illness, which I had about the middle of July, we have both been very well and have suffered much less with the heat than our friends at home.

Our Sunday School has been in operation all summer, but the number of scholars gradually diminished from fifty to twelve during the warm weather. Many of the scholars live in families, or their parents are servants in families, who go to the sound during the summer, which, of course, takes from the school and congregation;

but they are coming back now, and soon we shall have our usual number, and hope larger than usual.

We shall re-organize our Sunday School next month, and engage teachers from the congregation (colored) to come in and help us.

The congregation at the Chapel has been very much increased; indeed, I improved in every way. We are looking forward to the time when we shall again have the pleasure of seeing our kindest friend, the Bishop, once more with us. I now hear that his health and that of Mrs. Atkinson is very much improved, and they have engaged a passage in the steamer for the 3d of November.

When they left, the colored congregation were able to use but a part of the service in the Prayer-Book; now they use the whole of it, and certainly their responses are as prompt as I ever heard in any church. They sing the choruses exceedingly well, as they have good voices and many of them are very fond of singing. There are eight singers in the choir, and it has been a great pleasure for us to meet with them once a week and give them what little aid we could. They have been using a melodeon until a couple of weeks past, when their organ was returned to them. It has made some improvement, and I enjoy the situation "organist" very much.

Last Sunday morning, Rev. Mr. Watson, of St. James' Church, administered the communion to about thirty-five persons. The exercises throughout were very interesting, and both Miss Sproat and myself enjoyed the service there better than any which we have attended for some time past.

The package of "Freedmen" came safely to hand on Friday, and I distributed a great number of them on Sunday. The people were very glad to have them.

*Extract from a letter of REV. MR. SKINNER, Teacher at NEWBERN:*

The SPIRIT OF MISSIONS came to hand as usual, with reports of our work here among the Freedmen. That work still goes encouragingly onward. The week school is entirely suspended for the summer, and we are employing the vacation endeavors to erect a more commodious school-house of our own against the opening of the Fall session. We have secured, we hope, beyond all peradventure, two Government buildings, which are amply sufficient for our purpose; and propose to begin the work of *destruction* upon them next week, in order that we may immediately proceed with that of *construction* upon the school-rooms.

Meantime I have regularly opened the Sunday school in person, each Sunday, with a full and efficient corps of negro teachers. The children are carefully instructed in the Church Catechism first of all, and the whole school is catechised on the first Sunday of every month. Besides this, they read from the New Testament, and learn hymns which they sing with zest and spirit. They are especially fond of the *Gloria in Excelsis*, and it is impossible to hear them sing it without being moved. The Sunday school is not quite so full as it was during the cooler weather, or as it will be when that return but the average attendance is always about one hundred, even now. My congregation is now fully organized, and at work with zeal. I have appointed a Vestry, with Treasurer and Secretary. My Bible class meets me once a week at the church; the Choir meet semi-weekly to practise, and the female members have a large and increasing Sewing Society. The attendance at church is steadily on the increase, and I am encouraged to hope for a full harvest at the next visitation of the Bishop.

The *organization* of this congregation, of course, is by no means intended to render it independent of the Parish of Newbern,—indeed it could not do so, as the canons are



stitution of this Diocese now stand. *St. Cyprian's Church*, as we have named the freedmen's congregation, is therefore under the control of the rector of the Parish of Woburn. But seeing the need of *organization*, a Vestry was appointed informally, and the Freedmen encouraged to enter *harmoniously* upon Church work. The effect of this course was instantaneous, and is visible everywhere in the growing interest and activity of the members, but of all the Freedmen who come to any knowledge of the work happily begun.

As an instance of the activity of the congregation, *gas* has been introduced into the Church building. Many of the members are also interesting themselves in an exhibition of some of the school children, which is to take place this week, in order to raise funds for various parochial objects. Such zeal must excite sympathy, and bring us aid. Amongst our *needs* is a *melodeon*. I can command the services of a young mulatto from the West Indies, who is said to be an accomplished musician. Here is a good opportunity for some of our friends to exercise liberality. *Verbum sat, &c.*

### VIRGINIA.

*Extract from a letter of* REV. JOHN T. CLARK, *Teacher at Halifax Co.:*

I have not reported to you what I was doing among the freedmen since I parted with you in June last until now, because I wished to do something before I reported. I reached home on Saturday, June 23d, and next day opened my school for the children of the freedmen. The attendance, with very little notice, was about forty. On some days the attendance is larger. The smallest number on any Sunday in attendance was, I think, thirty-two. The most advanced among the children are just beginning to read; much the larger number are learning their letters and to spell. I have a few to carry on their studies during the week, and these, as I promised you, I instruct during the week, as they are able to spare the time from their occupations. By October I expect this number to increase very much; until then they will not be able to take much time from their crops. The necessity is so great on us all, this year, to make a crop, and so to have the country again furnished with supplies, that many, who will be able, after this year, to attend school during the week, are not able to do it now.

I have examined several persons to find out if, with a few months instruction, I can commend them to you as teachers in my day-school, under my superintendence and assistance. But after trial and examination, while their improvement is satisfactory, I have only one that I can recommend to you as a teacher. This person is a young woman, raised in my family and formerly my slave; she is married and has one child. My wife taught her to read while she was a slave. She is a member of the Church, as is her husband. Since my return from the North, and in consequence of my intercourse with you, I felt authorized to make this proposition to her: That if she would take daily lessons from me, and thus prepare herself to be a teacher, that I could get her employment by the Episcopal Freedmen's Commission in a school in this neighborhood. In consequence of this proposition, her attendance has been very regular, and her improvement very rapid, and I can confidentially recommend her as a competent and conscientious teacher by the 1st of October. She is already a valuable assistant to me in my Sunday-school. And by the 1st of October my schools, both day and Sunday, will be, I think, very largely increased. If, in the meantime, any other of my day-scholars will do to recommend as teachers, I will let you know.

I am sadly crippled in all my operations from the want of books; and particularly my Sunday-school is kept reduced to its present size from this cause. My own labors also have been greatly increased by not being able to class my scholars; and I have

been often compelled to go over much the same ground to small classes, and sometimes to single persons, from not having uniform books, and from having to use only such books as I already had, some of which have been often used before, and cast aside as old and unwanted.

I yesterday received a long communication from an officer of the United States Government, making many inquiries of me about educating the freedmen. I will take time next week to answer all these questions *seriatim*, and try and give full and accurate information on this most important subject. I will keep a copy of my answer; and, if you wish, will send it to you.

#### MISSISSIPPI.

*Extract from a Letter of MRS. LACEY, Teacher at OKOLONA, MISS.*

SIR:—I have the sad intelligence to communicate of my husband's death. He died on the morning of the 29th of August. His health had been bad for the last year or two, and the severe exposure he underwent last winter in his attendance on the school, which he organized for the Freedmen, no doubt, fixed on him the complaint which terminated his life. For some months previous to his decease he seldom left the house, except to ride to the school or visit the Sunday-School. I have had the exclusive charge of the school since February, and hope, by the Divine assistance, still to continue it. We have kept it in successful operation, with the assistance of some members of my own family, and the teaching has been regular and thorough. During the planting season, and again during the gathering of the crops, some of the children have necessarily remained at home to assist their parents; but we expect the ensuing month to have a very large school. The average attendance during the summer months was fifty-nine, male and female. Every effort on my part will be made to keep up the school; for its success was an object which my husband had much at heart, and he hoped to have visited your city and to have obtained assistance from his friends and the Church to carry out his plans.

Our school-building is a small log-cabin; the colored people are poor, and need funds to erect suitable buildings for their school and church. The Sunday-School numbers about one hundred and sixty pupils, old and young, all anxious to be instructed. More would attend, but we have no room for them. I have distributed some Catechisms and Prayer-books. We need good Sunday-school books and tracts for the several classes. Can you, my dear sir, assist us in this matter? The teachers of the different classes are pupils selected from our day-schools. The Superintendents are men of color, who are earnestly interested in the good work. We have no clergyman of our Church here at present, and I fear it will be some time before we have one. How much good might be done by a zealous Church missionary in this section of country. The prejudices existing against the instruction of the colored people is abating, and though I stand alone, yet my task is not so unpleasant as it has been, and we hope and pray that the efforts we are making for the improvement of the moral and spiritual condition of this poor people may be crowned with success and result in good to all. It will be some time before the school can become self-supporting, and we hope for aid from our Christian friends abroad in our work of love.

## SELECTION.

WE take the following extract from a communication, in the CHURCH JOURNAL of September 19th, written by "A SOUTHERN CHURCHMAN." It is in support of the proposition—"that the time for inaugurating a colored ministry in the Church is emphatically the present.

"1st. The condition of society shows that the time is opportune. We have accepted as a people the abolition of slavery, and are every day devising plans for the proper ordering of the new relations resulting from the change. The public mind is therefore ready to entertain a question like this, and is willing to give it a hearing now, as it will not be when matters settle down and prejudices form once more, and reflex themselves a regard to the colored man.

"2d. Again, the old religious proclivities of the negro as a slave are to a great degree broken up, and he would gladly and willingly avail himself of a new order of things, in which he might realize elevation and protection as a member of society, and be taught the way of life *as only the Church can teach it*. But delay the instrumentality that would effectually open the doors of the Church to these people, and your 'prudent' postponement will hand over "the work of the negro" to his former helps and guides, and deprive the Church of these for whom Christ died.

"As it *was*, the Church had but few colored members. Other Communions had sought these people and provided for their spiritual welfare. The Church, therefore, had no time to lose when the old order of things was broken up, and a fresh, new field of usefulness and labor was opened by Providence. The time was at the *very beginning* of this new dispensation. A vigorous, bold, decided effort would have brought, may still bring, thousands into her fold. But *procrastination will only lead to failure*. The ground will have been occupied. The negro's predilections reformed, his prejudices reflexed, and the Church may then win her way, as in the past, only by stemming wind and tide, and accomplishing but little in the round of even a century, in the education and elevation of the negro race!

3d. "Again, what examples have we of the wisdom of postponing so desirable a work? Grant that this is not the most opportune moment. Grant that the sensitiveness of the popular mind is so averse to any movement of the kind that it would be unwise for the Church to attempt it. Grant all this and more of the same sort, if you please; but tell me if the Church has a single example to justify such a compromise with the false prejudices and unholy resentments of selfish human nature. Did the Apostles yield to such influence and refrain from preaching the Word? They began and went forward with their holy work with an energy and promptness that made all postponements of doing good a sin, and shame to men professing to be brethren with them in the faith of the Gospel. Christ himself, and all His disciples, taught by their own actions and ministry that *now* is the accepted time—*this* the day of salvation for the doing of good to a world lying in wickedness, despite the prejudices of men. Christ preached promptly when the time was fulfilled, when the Providence of God declared that day "all things were ready." His disciples were required to leave their fishing boats, and with *no delay* to follow Christ as fishers of men! If ever the Providence of God was peculiarly manifest since the days of the Apostles, for the evangelization and elevation of a particular people, that Providence has been wonderfully displayed to the Church in behalf of the negro at the South, under the new *régime* of public

affairs. It seems monstrous, therefore, to plead for "a little more sleep, a little more slumber, a little more folding of the hands in sleep."\* \* \* \* \*

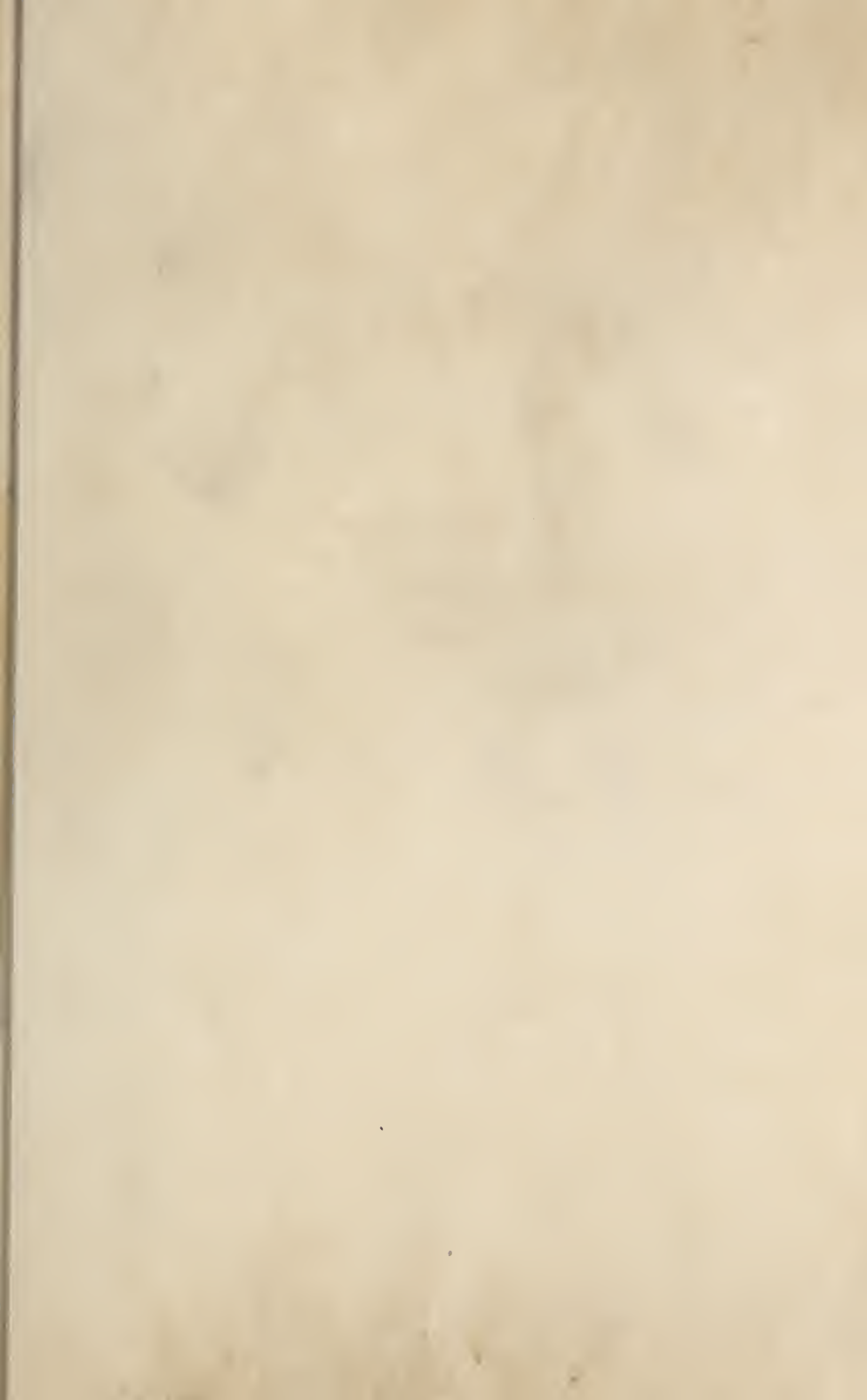
"The preaching of the Word and the Sacraments are the appointed instrumentalities for the worlds conversion. If it be true that the negro race can be evangelized sooner and more surely by teachers of their own blood (and none can deny it in truth,) then these teachers must be those of Christ's ordinance. And if the spiritual necessities of this race are great and urgent, the line of duty for the Church is as clear as a sunbeam. She must receive into her ministry duly prepared candidates of African descent, to minister to African people; and this reception cannot be postponed until a more convenient season, without peril and wrong."



## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th of August, to 1st October, 1866, inclusive:—

<b>Rhode Island.</b>					
<i>Bristol</i> —S. S. of St. Michael's Church..	\$20 00				
<i>Prosmouth</i> —St. Mary's Church .....	12 13				
<i>Providence</i> —Member of Grace Church,	50 00	82 13			
<b>Connecticut.</b>					
<i>New-London</i> —St. James'.....	128 90				
<i>Norwalk</i> —St. Paul's.....	232 00				
"    Trinity Chapel.....	30 00				
<i>Stonington</i> —Calvary.....	13 02	403 92			
<b>New York.</b>					
<i>Brookhaven</i> —Caroline Church.....	2 28				
<i>Lithgow</i> —St. Peter's.....	5 00				
<i>Lansingburg</i> —John Holmes.....	10 00				
<i>New-York City</i> —"Q".....	10 00	27 28			
<b>New Jersey.</b>					
<i>Bergen</i> —Mrs. Pierson.....	2 00				
<i>Newton</i> —Christ Church.....	37 17	39 17			
<b>Pennsylvania.</b>					
<i>Carbondale</i> —J. McAlpine Harding.....	25 00				
<i>Philadelphia</i> —"Nativity Parish Aid Society".....	25 03				
<i>West Whiteland</i> —St. Paul.....	18 25	43 25			
			<b>Ohio.</b>		
<i>Stuebenville</i> —Rev. Charles Gillett's Congregation .....				37 00	
			<b>Illinois.</b>		
<i>Decatur</i> —St. John's Church, from a member.....				5 00	
			<b>Wisconsin.</b>		
<i>Milwaukee</i> —Wm. Jackson, Esq.....	20 00				
"    St. Paul's.....	53 95	73 95			
			<b>Michigan.</b>		
<i>Ann Harbor</i> —St Andrew's.....				13 17	
			<b>Miscellaneous.</b>		
Bishop Green of Mississippi.....	6 00				
J. H. Earle, Esq.....	100 00	106 00			
				889 92	
			Amount acknowledged before.....	25,216 89	
			Total.....	<u>\$26,106 71</u>	



Library only

For use in Library only

• 247

Princeton Theological Seminary-Speer Library



1 1012 01047 1771